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What God Hath Wrought

THE ORIGIN AND DESTINY OF MAN,
AND THE END OF THE TIME

CHARLES HOLM

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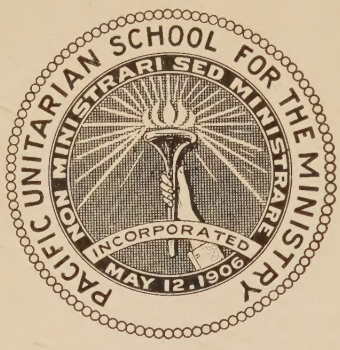

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What God Hath Wrought

The Origin and Destiny of Man, and the End of the Time

CHAPTER 1.

SPIRITUAL AND PHYSICAL MAN.

Before there was any creation God had His servants, the angels, and His son with Him in heaven. They were uncreated spiritual-individual beings. They proceeded from God and therefore were of God.

All matter is the creation of God. It is temporal and perishable, but spirit is indestructible and eternal—it will exist forever.

The spiritual beings, the angels and His Son, constituted the house of God before there was any creation of the material universe, or any visible objects. One of these angels departed from the love of God and carried others with him. And for this very purpose God created the material universe with the full knowledge of His Son, and the material body of man, which was the crown of creation, and infused into this temporal house His spirit to see whom he will obey—whether God or the fallen angel.

When the world, by a slow process, was formed so that it had become habitable, God created living beings out of electricity and they lived during that formation. They were created and were without offspring, or without any increase whatsoever, and died when another period or formation commenced.

During the fifth formation of the earth, which is the fifth period, epoch, or creation day, God created the birds of

the air and the living creatures that move in the waters. And God blessed them, saying, "Be ye fruitful and multiply and fill the waters of the seas and let fowl multiply in the earth."

This means that during the fifth period of formation of the earth, the creation of the birds and of the living creatures that inhabit the waters ceased. God blessed them and ordered them to multiply and to increase. He thus established a law for their increase that they might bring forth offspring in the future, that each species, kind or order would increase according to the law of God as He ordained for their increase. And there has not been any departure from this law till this day, and never will be.

During the sixth formation, period, epoch or day, God created all the original parents of the living creatures that exist at the present time on earth and ordained laws for their increase, from which there can be no departure, for they are the laws of God.

Man was the last creature that God created on the earth, and He said to His Son, "Let us make man in our image, after our likeness." These words have no reference to the physical body of man, which is of matter, and in structure not much superior to the bodies of the higher animals. They come into existence according to the same law of God as the bodies of the higher animals do; but the soul, or the spiritual body, which is of God is, consequently, imperishable, indestructible, and will exist forever.

The creation from inorganic matter to the crown of creation—man—is a constant evolution, but scarcely discernible in its process.

We know that the plants have no sensation, and are therefore not conscious of being, nor have they any feelings, knowledge or intelligence whatsoever. Animals of the higher organization have feelings and also intelligence, because they have brains and the physical senses. The feelings of the animals have their origin in the physical senses and are natural to them. By the word natural I mean that there is no dissimula-

tion or deceit, nor any guile in the spirit of animals; they cannot dissemble. They are from nature by inheritance what they are.

The last act of the creation of God on the earth was the material bodies of the first man and woman, which He created out of electricity. And into these material bodies God infused His Spirit, which is the "Living Soul," or the "Image of God."

The soul of man is the spiritual body of man, and is imperishable and indestructible, and will exist forever. Out of the spiritual body of man proceed his ideas, thoughts and actions. The physical body of man is only an instrument in the power of the real man, which is his soul. Man's desires, affections and deeds make his soul visible. Christ said, "The tree is known by its fruits."

Sin commenced in the house of God. The same angel that fell from God, and led others to fall, deceived our original parents. He is that wicked spirit which departed from God and is known by the names, Serpent, Satan, Dragon, Devil, Belial, Beelzebub and many other similar titles.

God created man with free will and reason. When he came from the Creator's hands he was the image and likeness of the Creator, he was of God; he was the Son of God. To illustrate this: we know the ocean encircles the earth, and a drop of water from that vast sea is of the same elements as the ocean itself. So is man when he is the image of God. He is of the essence of God, the spirit of God. His character is the same as God's. All his ideas, thoughts, emotions, affections and deeds proceed directly from God. They are natural to him, as he is of the divine nature.

God compels no man to do good or to serve Him. Neither will God permit the devil to compel man to depart from God. So consequently it is man himself who freely and voluntarily makes his choice when he departs from God and becomes the servant of the devil.

When the devil deceived our original parents he used both

reason and all arguments to conquer them. His character until then was only known in heaven, therefore they could not fully realize his beguiling charms.

The higher animals possess physical senses, seeing, hearing and smelling, much superior to those of man. How keen is the eye of an eagle and the scent of a hound! The mental faculties, mind or spirit, and intelligence are possessed by the higher animals in common with man, and their instincts are superior to man's. Their offspring, from their very birth, fear their enemies. Animals and birds know when to migrate at the proper season. They also know the changes of weather before they occur and sense approaching calamities.

Spirit or mind characterizes each individual, man included, by a special stamp of his own, even of the same species. For example, take two horses. They are both intelligent creatures. One of them is vicious and balky, the other is gentle and docile. Both of these horses may have an equal amount of intelligence, but their spirit is entirely different. Each of them has a mind of his own. One of them is not willing to be trained, but the other is. These different spirits are inherited from the parents, and it is as an imprint in the offspring; and as the body grows the character and spirit of the parents will appear more and more in the offspring. If this vicious horse is brought under subjection he becomes docile, gentle, and willing to be trained. A horse of this nature can probably be trained to a higher degree than the other, and this becomes his second nature and new spirit and mind.

The seat of the mind and intelligence is in the brain. The physical body with all of its members is an obedient servant of the brain.

From the brain messages or impulses are carried to every part of the body by the nerves. Thus the body only acts according to the impulses it receives from the brain, and is a servant of the mind or spirit and intelligence. The mental faculties of animals die when their physical death occurs.

The soul of man is the spirit of God, consequently it will exist forever. There is no power to destroy or annihilate it.

It is the real man and will leave its temporal residence when the physical body dies, to exist forever.

Man will be forever and ever what he was in his departure from his mortal residence. His spirit is either of the spirit of God or of the spirit of the devil.

Every child as well as the offspring of the higher animals, is of the nature and of the spirit of his parents. Thus a child will partake of the parents' traits, it is said, so far back as the fourth and fifth generations. So it follows that the more sinful the parents the harder the conflict will be for their children to subdue their sinful natures and spirits—to keep their souls' images of God.

Every child that comes into the world is the image of God and has a free will, and when he grows to an age of reason he is master over himself. The faculties of the soul, reason and conscience, which are of God, will give man power to conquer his inherited sins and he will remain the child of God as long as he obeys his conscience—which is the voice of his soul, or the voice of God—and his reason or understanding, which is his spiritual eye. It sees, it examines and it discerns justice from wickedness, the will of God from the will of the devil. It is said that to keep away from evil is understanding. If man does not obey the voice of his soul, his conscience ceases to call him and his reason does not see that he has departed from God. He is now a dead soul and the child of the devil, and his will he will do.

The material body of man is of the same essence as that of the other animals and it also comes into the world according to the same laws as the bodies of the higher animals do. It differs from them only in that man can walk erect and use an articulated language.

As to the spirit, mind, mentality or intelligence, some of the higher animals are born almost with the same amount of intelligence as their parents possess. Their inherited intelligence can be improved by training, as is seen in the domestic and domesticated animals. Some animals are very cunning and sly, as the fox. Sheep are neither cunning nor sly.

So the case is then with animals—whatever their character, spirit mind or intelligence is, it is inherited and can not be rooted out by training. It remains with them to the end of their lives.

Some of the domestic animals are very friendly and affectionate with their masters, and feel both pleasure and pain as they gain or lose their master's good will. A dog's mental anguish can be seen from his downcast look when his master orders him away. As soon as he regains his master's good will he becomes hilarious—jumping and dancing about with pleasure and delight.

I will state here again that animals have no soul, therefore this apparent remorse and peace of mind which manifest themselves in the downcast or joyous feelings of the dog are not from the soul. The conscience—which animals do not possess—cannot be condemning the dog. The origin of these mental feelings is from the physical senses. When the dog hears his master's gruff voice and sees himself rejected by his master he becomes downcast, but as soon as he obtains his master's good will he becomes joyous again. Therefore these feelings are corporeal and temporal, that is they will die with the dog. The spirits of all animals will come to an end with the death of their bodies.

The higher animals have body, spirit mind or intelligence and will, in common with man, but the will of animals is not free. God gave dominion over them to man. Man is the only animal who has a soul and free will.

The soul of man is the pure and undefiled spirit of God, that comes into the world with each individual body. It is pure and undefiled in every one until the age of reason. If a child dies before that age his soul will be a child of God; as the spirit of God dwelt in its temporal house only during that time when its owner did not know to distinguish good from evil.

Every child born into the world inherits its individuality from its parents, both physically and mentally. The birth-

marks on the body of a child are very often found on the parents. In a short time the general features of the parents can be distinguished in the child, and if pure blood runs in the veins of the parents the child will have pure blood running in his own. The mental character of the parents can also, in a few years, be seen in their children. The spirit of the parents, in part, and sometimes almost wholly, is duplicated in the child. The spirit of the parent will be inherited by the child from the very conception. Therefore if the parents were holy and pure, or sinful and stained, it will appear in a few years in the character of the child as a stamp struck of the parent's character on the innocent one. These innocent children are not responsible for their parents' sins which they have by inheritance. Neither can the parents' sins contaminate the soul of the child. Christ said, "Let the little children come unto me, for of such is the kingdom of heaven."

There is an element present in every child that is not inherited from the parents. It is clearly discernible even in a creeping child. When he is crawling into danger and is prevented, he will cry, thus asserting this inborn faculty, which is a proof of the free-will given to every child that comes into the world, and which makes him his own master as soon as he reaches the age of reason.

This faculty appears more clearly visible when we see it united with the soul, as he begins to walk and talk, and becomes self-conscious, asserting his self-hood and saying, "I, me, myself," and imagining himself to be all-powerful. He wishes to teach his mother and others and even thinks he is bigger than anybody else.

This free will is entirely wanting in the animals, though from their birth they are the superior of a child mentally and physically. When an animal mother gives a warning to her offspring of an approaching danger the obedient offspring hides itself till the danger is past, and until he is assured by his mother of safety. The offspring of animals are obedient from their birth; they are willing to follow their parents and not to lead.

The body and mind of a child mature together, and when he has come to the age of reason, he will be his own master, a free agent to choose his own destiny. He now stands before God condemned if he persists in his parents' sins, which he inherited from them. His conscience, which is the voice of God, is his accuser.

At this moment he stands in the parting of the ways. One of these ways is the way of God, the other the way of the devil. His soul is yet the pure spirit of God. It cannot walk apart from God, and the sins of his parents that he has by inheritance from them are the spirit of the devil and will draw him to the way of the devil.

Consequently there is a conflict between the spirit of God and the spirit of the devil, over this man who has just become the absolute master of his own destiny. He must decide now which of the two ways to take. If he is a valiant man he will decide against the devil and will say to himself, "I will go to my Father." This decision will be against his inherited desires and inclinations, so he must begin to change to a new creature. The vision of his soul also will expand so that he will readily discern the manifold devices of the devil and his angels. His conscience will cease to condemn him in proportion as he advances in following the will of God. The conflict that God and the devil had over this man in the parting of the ways has ceased and is now between the man himself and the devil. He will try with all of his cunningness to deceive this new man, who is now able to use his reason through which he will conquer the devil.

God does not know what his new-born children will do, nor how well they can resist the devil, therefore he sometimes leaves them in darkness. Then the devil will try to deceive them and to draw them away from God. If a man during this dark hour will use his reason he will not be caught in the devil's snares, but will emerge from the darkness into a more brilliant light than before. This may occur again and again and until such a time has come that God is satisfied that his child is "gold purified in fire." Now that man is the conqueror, the

devil will flee from this child of God. The man's conscience does not condemn him any more. He has perfect peace of mind because he is at peace with God. His conscience is his accuser no longer, for he is of God, and it is impossible for him to sin because he is of divine nature.

From the soul of man originate ideas; from ideas thoughts; from thoughts emotions; from emotions sensations, affections and desires; and these will control the bodily motions, actions and deeds. Thus the physical body is united with the spiritual and becomes a servant or an instrument to the spirit of man.

Brain is the dynamo through which the spiritual phenomenon of the soul is changed to physical, as is seen in the emotions and life of each individual. By thinking and reasoning we create emotions, affections, desires and sensations, which are carried from the brain by the nerves into every part of the body. They are not only felt in the body but are even visible on the features of man. His countenance is a clear index of the happy or unhappy disposition of his mind and body.

If the soul of man is the image of God it is a living soul and man himself is a child of God. All his thoughts, affections, emotions, sentiments, sensations and desires will be afire with the love of God. There is no power on earth, with all the devil's devices, that can separate him from God.

At the parting of the ways the devil entices multitudes to follow him by constantly presenting to them the apparent pleasures and joys that can be obtained by money and its possession during the temporal existence in this mortal body. He keeps the mind, brain, body and physical senses constantly occupied with foolish and frivolous temporal matters. These things are in themselves harmless, but they do occupy the brain and it will grow and get accustomed to think only of the temporal and physical pleasures, which have their origin in the physical senses. Thus the free will becomes dwarfed through the association of the brain only with material and temporal objects. Eventually the reason—the vision of the soul—gets circumscribed and loses its eternal and spiritual

mission, which is to discern good from evil. Then the master of the house uses his reason only in connection with temporal, material and visible objects. Thus the devil has chained these free men and has led and is leading them captive now, as the history of the world both past and present proves.

When a man has traveled so far with the devil that his conscience ceases to trouble him and his reason no longer points to the way of God, he is then a follower of the devil, and his will he will do with delight and pleasure.

It is not by any juggling or mystic mumbling, neither by any artificial means nor manipulations that the soul of man can be transformed from the spirit of the devil to the spirit of God. Such things are only the tricks and inventions of the devil whereby he quiets the conscience and satisfies the reason, even to the last moment, of those who would willingly depart from him and follow God.

No one else can transform man but himself. There must be a complete reversal of his spirit from the spirit of the devil to that of God. This change he alone can effect by ceasing to serve the devil. In the very moment he ceases from sinning he departs from the way of the devil and commences his journey back to his Father's house. As the mother takes the hand of her tottering child and leads him along until he is able to walk, so does God lead his new born child until he is able to travel along the way of righteousness. His spirit and soul will be vivified and become again a pure and godly spirit. Then when he has been tried and conquers the devil he will be the "pure gold tried in the fire"—the child of God and a living soul. It is impossible for him to sin then because he is of the divine nature. All his life, that is, his ideas, thoughts, emotions, affections, sensations, sentiments, speech and also his bodily motions, actions and deeds, have a spiritual origin from the Eternal Being. His reason also will become expanded and will carry his vision from the earthly, temporal and perishable things to the Eternal, Self-existent Being—God, with whom he will dwell.

When a man departs from God so far that he becomes a

willing servant of the devil, God will forsake him. The voice of God will cease to call him. His spiritual vision will become blinded. He is then a dead soul and a child of the devil. He will then do his father's will with pleasure and delight. His father, the devil, will picture to him in vivid visions all the wealth of the world and its glory, which Christ refused with scorn, saying, "Get thee behind me, Satan!" But this child of the devil is a chip off the old block—the devil. When he sees the world with its wealth and glory pictured before him, his spirit becomes afire with desire of it, and will drive him with all of its energy to strive with the cunningness of his father to obtain these temporal and perishable goods which lead him to destruction.

The devil has his victims charmed with this material world, so that they find their pleasures, delights, enjoyments and desires in obtaining only the things of this world. Therefore they cannot entertain any abstract ideas or thoughts of the spiritual world, nor reflect on God's creation; much less can they dwell with Him. Their thoughts have a material origin in the physical senses, inspired by the spirit of the devil and transmitted into every part of their beings. Their lives are manifestations of the devil's spirit, which leads them into all wickedness. Such people are more dangerous and cruel than the wild beasts. The nature of a tiger is always that of a tiger and never that of a sheep. When one learns to know the nature of a tiger, he always knows what a tiger is. But it is otherwise with the children of the devil. In the first place their brain is more powerful than that of the beasts, and the devil, the originator of all wickedness, leads them to do his will. Therefore, their natures and spirits are not known. They speak and act as your best friend, but at the same time in the bottom of their hearts they are plotting your ruin. To accomplish this their cruelty becomes indescribable. They never have enough of this world's goods—the more they have the more they want. The beasts, when they have filled themselves, lie down and are satisfied, but the devil will not permit his children to rest. Therefore the children of the devil are more dangerous than the wild beasts of the forest.

Animals have only the natural feeling, sensations and consciousness which have their origin in the physical senses, and are only felt as impulses from the brain, which cause their bodily movements and actions. These are inherited and are natural to them. The spiritual feelings, sensations and consciousness are not possessed by animals in common with man because the animals have no soul.

Children inherit their parents' nature, which remains in them till they are their own masters. At the parting of the ways, the one who takes the way of God will cast off his inherited nature, and as his spirit becomes more God-like his nature changes with his spirit. When he is perfected and sanctified he is the child of God and of the Divine nature.

But the other, who takes the way of the devil, will increase his inherited sinful nature with the sins of his own. The farther he travels with the devil, that much farther he gets away from God. While he travels with the devil God keeps continually calling him to depart from evil and return to Him.

If any man sincerely desires to investigate and to know whose child and servant he is, it will become clear to him by watching his thoughts, sensations, affections, feelings and deeds, which are a copy or image and a visible manifestation of his invisible soul. The spirit of the devil is as entirely opposite to that of God's as midnight is of noonday, and it can be as clearly separated from God's spirit. No man can serve two masters, therefore he is the child of that master whose spirit leads him.

Multitudes of men are continually led to destruction by blind leaders, who sincerely believe themselves to be on the way to God. No man should believe any one unless his teaching agrees with the teachings of Christ, who never taught anything except what he heard from his Father. Christ said, "I am the door, the way and the life." Therefore let each man be careful and investigate for himself, for it is not wise to risk one's life to the guidance of a deceiver or deceived leader. The word to all is: "Search the spirits." If these men who are entirely bound to the material world would

assert their selfhood and shake from them the devil's shackles, they would be ashamed of their former lives and would constantly advance on the better way, knocking down all the stumbling blocks the devil had prepared for them. All worldly possessions would become as rubbish to them as soon as they gained a glimpse of the true, imperishable riches which are with God.

Paul is the only man whom God took from the service of the devil against his will. He was on his way to Damascus to destroy the children of God when he was brought down and translated, as he says, into the third heaven, where he heard most wonderful things which no mortal man is permitted to utter. After that he was willing to forsake the devil and serve God. Because his conversion did not take place of his free will, he could not shake off his inherited sins. The devil always tormented his material body and it never had peace, but his spirit was the spirit of God and in peace with Him, but in war with the body where the inherited sins remained.

CHAPTER 2.

THE FALL OF MAN.

When our original parents were "in the image of God," they dwelt in the garden of God; that is, their spirits were of God and they communed with God. It was said that they could eat of all the trees in the garden except one, which was the tree of knowledge of good and evil. This means that all their ideas, thoughts, desires and deeds proceeded then of their own free will from God, so that they could not do anything against His will, because they were of God. But if they did eat of the fruit of the forbidden tree, the pure spirit of God that guided them would depart from them and they would die; that is, they would become dead souls and be led by the spirit of the devil. There can be no partnership between God and the devil.

The word "die" does not mean the death of the physical

body of man, but the spiritual death of his soul, which is the fall of man or his departure from God. All matter is created subject to change and finally to its disappearance and return from its concrete form into the imperishable and invisible electricity from which God created all matter.

After their fall our original parents were afraid of God they discovered themselves to be naked, that is, in sin. Out of their own free will they departed from God and were now led by the devil.

God did not entirely reject them because He clothed them with coats of skin, that is, He covered their sins with the natural good they still possessed, and gave them an ultimate hope of conquering the devil in that the seed of the woman should bruise the head of the serpent.

Cain inherited his parents' sins and did not cast them off when he became his own master, but added his own sins to them till his conscience ceased to call him and he became an instrument in the hands of the devil and killed his brother, Abel.

Abel did cast off his inherited sins when he became his own master. It is seen in that his offerings were pleasing to God. Whereas God rejected the offerings of Cain because he and his were of the devil. Cain killed his brother, Abel, because God rejected the offering of Cain and accepted the offering of Abel. When God asked him where his brother was he thought to deceive God and said, "I know not. Am I my brother's keeper?" God cursed him and rejected him forever. All his descendants were the children of his master, the devil.

Seth was the third son of Adam, and in the time of Enos, the son of Seth, men began to call upon the name of God. When they again returned to God they were called the sons of God and the descendants of Cain were called the sons of men.

The descendants of Enos took to themselves wives of the descendants of Cain, so their children inherited the sinful nature of Cain from their mothers. Thus the knowledge of

God was banished from the earth and the devil ruled among men. "God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." God repented and was sorry that he had made man on earth.

In the time of Noah, he alone was a just and perfect man. He was the preacher of righteousness and walked with God.

God concluded to destroy all the children of the devil, but to preserve his servant Noah and his family, from whom he would raise a generation of pure souls who would serve Him.

He made a covenant with Noah to never again destroy the whole race from the earth because of the sins of man. The seed-time and the harvest-time never should cease as long as the earth remained. Therefore after the flood God adopted a different way to deal with man. He limited to each people and nation their sinful existence and gave them a certain period of time in which to cease from sinning, and repent and return to God, or else His judgments would fall upon them according to the decision of God.

When the children of Noah departed from God He choose Abraham, in his native town Ur, and brought him into the land of Canaan where He communed with him and appeared to him. He proved and perfected him by trials and temptations that he might raise of him a special people for Himself.

Because the time that God granted to the descendants of Canaan lacked yet four hundred years, the descendants of Abraham were sojourners in the land of Canaan until the time appointed to the descendants of Canaan came.

Abraham was always obedient to all of God's commandments, but He now put Abraham to a harder and final test to prove his obedience. God ordered him to offer Isaac, his only son, of whom his seed was to be counted and whom he loved more than anything else in the world, on a mountain, in the land of Moriah. Abraham went there without any hesitation to perform the command of God, and would have accomplished it, but God did not want the sacrifice of Isaac. He only desired thereby to obtain a further proof of Abraham's faith and

obedience to Him. Then Abraham offered a ram that God had provided for this very occasion, which was a type of the Lamb of God—Christ, who voluntarily became a sacrifice of God and thereby conquered the devil on the cross, and thereby reconciled God to man.

Josephus said Isaac was then twenty-five years of age when Abraham revealed to him the commandments of God to offer him, to which Isaac was willing, saying, "that he was not worthy to be born at first if he should reject the determination of God and his father." God was glad and rejoiced and called Abraham his friend, and gave him a promise that all the families of the earth would be blessed in his seed. The descendants of Abraham were afterward called the Hebrews, Jews or the Children of Israel.

The descendants of the twelve sons of Jacob increased very rapidly in Egypt, till the Egyptians became afraid of them and concluded to oppress them by hard labor and doomed their male children to be destroyed at birth.

Moses was one of these doomed ones whom God had predestined to lead the Children of Israel from the Egyptian bondage to the possession of the promised land of Canaan, which God had promised to Abraham four hundred years before.

Moses fled from Egypt and was a fugitive for forty years. In his seclusion, through his meditation, he learned to know God. Out of a burning bush on Mt. Horeb God talked with him and ordered him to go to Egypt and lead the Children of Israel out of Egypt from their afflictions.

Moses with his brother Aaron started to Egypt to take charge of his foreordained mission. They went to Pharaoh and asked him to let the Children of Israel go for a three days' journey into the wilderness to hold a feast there to the God of Israel. Pharaoh became angry, as he felt there was no greater power than his own, and said, "Who is the Lord that I should obey His voice and let Israel go? I know not the Lord, neither will I let Israel go." Consequently God hardened the heart of Pharaoh so he could not discern the judgments of God in the wonders and signs He wrought in

the land of Egypt. The houses of the Children of Israel alone, were excepted from the plagues. God told Moses and Aaron to tell the Children of Israel that the final judgment He would inflict upon the Egyptians was to destroy all their first-born in the night of the fourteenth day of the month Abib, and after that Pharaoh would let them depart from Egypt.

In order to exempt the Children of Israel from this judgment God ordered them to kill a lamb in the evening of that day, and take the blood of that lamb and mark the two lintels of each door where they ate the lamb. They were to remain in the house all night, prepared for a hasty departure from the land of Egypt as Pharaoh would thrust them out of the land. When the destroying angel went through the land of Egypt that night he passed over every house that was marked with the lamb's blood. Therefore this feast is called the "Lord's Passover."

God ordered Moses to tell the Children of Israel to establish the Lord's Passover for a memorial, by an ordinance to the Children of Israel forever throughout all their generations. They should eat it in its season on the fourteenth day of the month Abib. It was to be and remain unchangeable to mark the epoch when Israel left Egypt.

To impress this event more deeply upon the minds of the Children of Israel God commemorated it by ordering Moses to have the Children of Israel reckon their year from the vernal equinox, which made the month Abib their first month, and the fourteenth day of it was the Lord's Passover or Exodus. Their year was reckoned until this time from the autumnal equinox. And the month Abib was then their seventh month.

CHAPTER 3.

THE EXODUS.

When the Children of Israel left Egypt they were led by God, in the daytime, by a pillar of cloud, and in the night by a pillar of fire. They only had to obey God and follow where He led them. God led them to the Red Sea, and when they saw the armies of Pharaoh following they became afraid

and were sorry they ever had left Egypt; but God led them safely through the Red Sea, where the hosts of Pharaoh were drowned. The memory of the crossing of the Red Sea is preserved to us in a vivified picture by the triumphal song of Moses to God and by the joyous dancing and playing by the Hebrew women led by Miriam. Their feelings were the consequence of their deliverance by the power of God.

God led them through the Red Sea to prove them there. In thirty days from the Exodus they came into the wilderness of Sin. Their minds were so darkened that they could not see that God was leading them, but blamed Moses and Aaron because they had led them into the wilderness to die there of hunger. They said that it had been well with them in Egypt, for they had had plenty to eat. Moses tried to convince them that they were murmuring against God and said, "God will give you in the evening flesh to eat and in the morning bread to the full." And God did let bread fall to them from heaven. In order to see if His people would obey Him, God told Moses that they should gather daily one omer of manna for each person. Those who gathered more and those who gathered less found upon measuring their manna that they had but one omer for each. If any of it was left till morning it became wormy. On the sixth day they were to double their rations as the seventh day was the Sabbath when none of the bread would fall on the earth. That which was gathered on the sixth day for the Sabbath did not spoil.

Some went to gather manna on the seventh day and some kept it over till Monday, which God had forbidden. He was displeased and said to Moses, "How long refuse ye to keep my commandments and laws?"

In sixty days after the Exodus the Children of Israel came into the wilderness of Sinai. God talked to Moses from Mt. Sinai in the hearing of all the people and gave him the ten commandments, which the Children of Israel agreed to keep.

When Moses was forty days on Mt. Sinai communing with God, the people at the foot of the mountain got Aaron to make a golden calf to which idol they offered sacrifices, and wor-

shipped as the God who had led them out of Egypt. God told this to Moses on the mountain. He was ready to destroy His people, but Moses reasoned and interceded with God for the Children of Israel, and God repented and withheld His wrath and promised to lead them to the land of Canaan.

God said to Moses, "Observe thou that which I command. I drive out before thee the inhabitants of the land. Take heed to thyself lest thou make a covenant with them, and thou take of their daughters wives to thy sons, and their daughters go a 'whoring after their gods,'" that is depart from God and follow the devil.

Moreover, God said to Moses, "After the doings of the land of Egypt, wherein ye dwelt, ye shall do not. And after the doings of the land of Canaan, whither I bring you, ye shall not do. Neither shall ye walk in their ordinances."

"Ye shall do my judgments and keep mine ordinance, to walk therein. I am the Lord your God. Ye shall be holy, for I, the Lord your God, am holy. And if ye offer a sacrifice of peace offering unto the Lord ye shall offer it at your own will."

"Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. And ye shall be holy to me; for I, the Lord am holy, and have severed you from other people that you should be mine."

"Ye shall make you no idol nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God."

The Children of Israel remained ten months in the wilderness of Sinai, and kept there the second passover on the fourteenth day of the first month. They also erected the tabernacle for the congregation of the Children of Israel, according to the pattern which God gave to Moses.

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testi-

mony, and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always, the cloud covered it by day and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then the Children of Israel journeyed and in the place where the cloud abode, there the Children of Israel pitched their tents. And as long as the cloud abode upon the tabernacle they rested in their tents, and when it was taken up, whether by day or by night the Children of Israel resumed their journey."

The Children of Israel journeyed to the Wilderness of Paran. There God said to Moses: "Send thou men, that they may search the Land of Canaan, which I give unto the Children of Israel, of every tribe of their fathers shall ye send a man, every one a ruler among them."

And Moses selected twelve men, a ruler from each tribe, and sent them to spy out the Land of Canaan. "And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many. And what the land is that they dwell in, whether it be good or bad, and what cities they be that they dwell in, whether in tents or in strongholds. And what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land."

They searched the land forty days and brought with them the fruit of the land. They came to Moses and Aaron and to all the congregation of the Children of Israel, unto the Wilderness of Paran to Kadesh, and said: "Surely, it floweth with milk and honey; nevertheless the people be strong that dwell in the land and the cities are walled, and very great; and moreover, we saw the Children of Anak there. The Amalekites dwell in the land of the South; and the Hittites, and the Jebusites and the Amorites dwell in the mountains; and the Canaanites dwell by the sea, and by the Coast of Jordan. And Caleb stilled the people before Moses and said: 'Let us go up at once and possess it, for we are well able to overcome it.' But the men that went up with him said:

"We are not able to go up against the people, for they are stronger than we. The land through which we have gone to search it, is a land that eateth up the inhabitants thereof, and all the people we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight.

"And all the congregation lifted up their voices and cried, and the people wept that night. And all the Children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: "Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land to die by the sword that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, 'Let us make a captain and let us return into Egypt."

"Then Moses and Aaron fell on their faces before all the assembly of the congregation of the Children of Israel. And Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land rent their clothes, and they spake unto all the company of the Children of Israel, saying: "The land which we passed through to search, it is an exceeding good land. If the Lord delight in us then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord; neither fear ye the people of the land, for they are bread for us; their defiance is departed from them and the Lord is with us; fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the Children of Israel."

"And the Lord said unto Moses: "How long will this people provoke me? And how long will it be ere they believe me for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

"And Moses said unto the Lord: "And the Egyptians

shall hear it and they will tell it to the inhabitants of this land, then the nations which have heard the fame of Thee will speak, saying: 'Because the Lord was not able to bring His people into the land which He swore unto them, therefore He hath slain them in the wilderness.' And now, I beseech Thee let the power of my Lord be great, according as Thou hast spoken, saying. 'The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children, even unto the third and fourth generations.' Pardon, I beseech Thee, the iniquity of this people according to the greatness of thy mercy, and as Thou hast forgiven this people, from Egypt, even until now.' And the Lord said: 'I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all these men which have seen my glory and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times and have not hearkened to my voice, surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it.' "

"And the Lord spake unto Moses and unto Aaron, saying: "How long shall I bear with this evil congregation, which murmur against me? Say unto them, 'As truly as I live saith the Lord, as ye have spoken in mine ears, so will I do to you. Your carcasses shall fall in this wilderness, and all that were numbered of you; according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb, the son of Jephunneh and Joshua, the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know of the land which ye have despised. But as for you, your carcasses shall fall in this

wilderness. And your children shall wander in the wilderness forty years, and bear the judgment for your sins until your carcasses be wasted in the wilderness. After the number of days in which you searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise, I the Lord, have said. I will surely do it unto all this evil congregation, that are gathered together against me. In this wilderness they shall be consumed, and there shall they die."

Ten out of twelve men who searched the land were led by the spirit of the devil and brought the false and slanderous report to Moses and Aaron, and to the whole congregation of the Children of Israel, which made them to be afraid and to murmur. God destroyed these ten men in the wilderness. But Joshua and Caleb, who were led by the spirit of God, brought a true report of the land, so God brought them into the Land of Canaan.

Of the whole multitude that left Egypt and were numbered, only Joshua and Caleb crossed the river Jordan forty years after the Exodus. The door of mercy was closed to the numbered multitude, and their carcasses did waste in the wilderness according to the word of God. But those who were not yet twenty years old, and were not numbered when they left Egypt, were the only ones that crossed the River Jordan with Joshua and Caleb. They had to wander in the wilderness to bear the punishment for the sins of the multitude till they died there.

God gave instructions to Moses that if any of the congregation or an individual sinned ignorantly, and as soon as they became aware of it offered to God the prescribed sacrifices, He would forgive them. "But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandments, that soul shall utterly be cut off, his iniquity shall be upon him."

And while the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath day. This man was brought before Moses, Aaron and the congregation. And Moses inquired of God what should be done to him. And the Lord said unto Moses: 'The man shall be surely put to death. All the congregation shall stone him with stones without the camp.'" To disobey a commandment of God knowingly in little or much is the same—it is a mortal sin. It is a departure from God and a following after the devil.

In order that the Children of Israel might always remember the commandments of God and do them God commanded Moses to tell them, "that they make fringes in the borders of their garments throughout their generations, and that they put upon the fringes of the borders a ribbon of blue. And it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord, and do them, and that you seek not after your own heart and your own eyes, after which ye used to go. That ye may remember and do all my commandments, and be holy unto your God."

After this, the Children of Israel in the wilderness appeared to be entirely in the hands of the devil. Though God always punished them for their wickedness, they did not return to Him. Moses was angry with them and in his wrath spake angry words, that the devil put into his mouth, without realizing their true meaning. At Meribah he said to them: "Hear now, ye rebels; must we (Moses and Aaron) fetch you water out of this rock?" And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron: Because ye believed me not, to sanctify me in the eyes of the Children of Israel, therefore ye shall not lead this congregation into the land which I have given to them."

According to the word of God, neither Moses nor Aaron entered the promised land. God commanded Moses to make Joshua the leader of his people. But before Moses departed

from the world he drew a vivid picture for the Children of Israel, of the power of God, and the wonders they had seen God do in Egypt and in the wilderness. He exhorted the people that they should remember all that God did among them; but specially the day when he stood before the Lord, in Horeb, when the Lord said unto him: "Gather me the people together and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain, and the mountain burned with fire into the midst of heaven, with clouds and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude. Only ye heard the voice. And he declared unto you his covenant, which He commanded you to perform; even the Ten Commandments; and he wrote them upon the two tables of stone."

"And the Lord commanded me at that time to teach you the statutes and judgments that ye might do them in the land whither ye go over to possess it. Take ye, therefore, good heed unto yourself; for ye saw no manner of similitude on the day that the Lord spake unto ye in Horeb, out of the midst of the fire, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female; the likeness of any beast that is on the earth; the likeness of any winged fowl that flieth in the air; the likeness of anything that creepeth on the ground; the likeness of any fish that is in the water beneath the earth.

"Take heed unto yourself and make no graven image or the likeness of anything, and shall do evil in the sight of the Lord, thy God, to provoke Him to anger."

"I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed, if ye do not obey the commandments of God. What things soever I command you, observe to do it; thou shalt not add thereto; nor diminish from it."

God revealed to Moses the coming of the Christ as we see from these words, "The Lord thy God, will raise up unto them a prophet from the midst of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord, thy God, in Horeb in the day of the assembly saying: 'Let me not hear again the voice of the Lord, my God, neither let me see this great fire any more, that I die not! And the Lord said unto me: "They have well spoken that which they have spoken. I will raise them up a prophet from among their brethern, like unto thee and I will put my words into his mouth; and he shall speak unto them all I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Moses spoke much more to his people and all that he said has come to pass because they departed from the commandments of God. The Hebrew nation expelled from their own country and scattered all over the world is a living monument of the wrath of God upon them for their disobedience to God's commandments.

CHAPTER. 4.

IN THE PROMISED LAND.

After the death of Moses, God said to Joshua: "Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayst observe to do according to all the law, which Moses my servant, commanded thee; turn not from it to the right hand or to the left, that thou mayst prosper withersoever thou goest. This book of the law shall not depart from out of thy mouth, but thou shalt meditate thereon day and night, that thou mayst observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

God brought his pople over Jordan on dry land as He did bring them over the Red Sea. And the Children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month, at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn on the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land. Neither had the Children of Israel manna any more, but they did eat of the fruit of the Land of Canaan that year."

Jericho fell to the Hebrews without fighting, because they obeyed the instructions which God gave to Joshua: "Ye shall compass the city all ye men of war, and go round about the city once. This shalt thou do six days, and seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him."

The people observed the command of God and when they had finished the seventh round on the seventh day Joshua ordered them to shout, and the walls fell.

Joshua said to the warriors: "The city shall be accursed, even it, and all that are therein, to the Lord, only Rahab, the harlot, shall live, she and all that are with her in the house, because she hid the messengers that we sent. Ye in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse and trouble it."

This young generation that came over Jordan were obedient to the commandments of God. In the taking of Jericho there was only one man, Achan of the tribe of Juda, who disobeyed God. For his disobedience God rejected the whole congregation. The people of Ai won a victory over

them; so Joshua, with the rulers of the congregation cast themselves down before the Ark of God till evening. "And the Lord said unto Joshua: "Get thee up, wherefore liest thou thus upon thy face? Israel has sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore, the Children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed. Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, "Sanctify yourselves against tomorrow, for thus saith the Lord God of Israel. There is an accursed thing in the midst of thee. Oh, Israel, thou canst not stand before thine enemies, until ye take away the accursed thing from among you. On the morning ye shalll be brought according to your tribes; and it shall be, that the tribe that the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be that he that is taken with the accursed thing shall be burnt with fire, he and all that he has, because he has transgressed the covenant of the Lord, and because he has wrought folly in Israel." Now thus the crime of Achan was discovered; and he said, "When I saw among the spoils, a goodly Babylonish garment, and two hundred shekels of silver and a wedge of gold of fifty shekels weight then I coveted them and took them, and behold they are hid in the earth, in the midst of my tent, and the silver under it. "This stuff was brought before the congregation, and Joshua with the whole congregation took Achan with his sons and daughters and every thing he had, and stoned them to death in the Valley of Achor and burnt them there. When the Children of Israel destroyed the child of the devil from among them God became reconciled to them, and the inhabitants of the land could not stand before them. It was the command of

God to kill them all, as their day had come, and if any children of the devil remained in the land they would lead the people of God to sin.

Joshua went through the land and took their cities and killed the inhabitants of them, except the Gibeonites, who beguiled Joshua, and he and the princes of the people swore to them by the name of God to keep them alive.

When Joshua was about to depart from this world he exhorted the people with these words: "Be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefore to the right hand or to the left. That ye come not among these nations, that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them nor bow yourselves unto them. But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong, but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand for the Lord, your God. He it is that fighteth for you, as he has promised you. Take good heed, therefore, unto yourselves, that ye love the Lord your God. Else, if ye do in anywise go back, and cleave unto the remnant of the nations, even these that remain among you, and shall make marriages with them, know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from this good land which the Lord your God has given you. And behold this day I am going the way of all the earth, and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things, which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore, it shall come to pass that as all good things are come upon you which the Lord your God promised you, so shall the Lord bring upon you all evil things, until He has destroyed you from off this good land which the

Lord your God hath given you. If ye forsake the Lord and serve strange gods then He will turn and do you hurt, and consume you, after that He hath done you good. Now, therefore, fear the Lord and serve Him in sincerity and in truth."

Under the Judges, the Children of Israel departed from the commandments of God and worked with the devil, so God delivered them to the power of their enemies. And when they cried to God in their misery He sent saviors who delivered them from the power of their enemies. But in a short time they again returned to the service of the devil.

In the time of Eli, the high priest, the knowledge of God, had departed entirely from Israel. Then God raised Samuel, the prophet, who brought them the knowledge of God, and the worship of God was again established in Israel.

Now the devil insinuated into their minds that they should have a king to rule over them and be as other nations were. Against this Samuel protested, because God was their ruler. He had taken them out of the Egyptian bondage and had been leading them ever since, and when they disobeyed the commandments of God, then only had He rejected them. And their enemies ruled over them until they repented and returned to God again.

But they wanted a king, and God said to Samuel: "They have not rejected thee; me they have rejected." God chose Saul of the tribe of Benjamin, whom Samuel, according to the command of God anointed to be the first king of the Hebrews.

Solomon, the son of David, was the third king of the Hebrews. In the fourth year of his reign, which was four hundred and eighty years from the Exodus, he began to build the temple of God in Jerusalem and finished it in seven years.

God said to him, "Concerning this house which thou art building, if thou wilt walk in my statutes and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee which I spake unto David, thy father. And I will dwell among the Children of Israel, and will not forsake my people."

When the temple was finished in the eleventh year of Solomon's reign, he stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands towards heaven; and he said, "Lord, God of Israel, there is no God like Thee, in heaven above, or on the earth beneath, who keepeth covenant and mercy with thy servants that walk before Thee with all their hearts."

"If any man trespass against his neighbor, then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous to give him according to his righteousness." And he stood and blessed all the congregation of Israel with a loud voice, saying: 'Blessed be the Lord that has given rest unto His people, Israel; according to all that he promised there has not failed one word of all His good promises which He promised by the hand of Moses, his servant. The Lord our God be with us, as He was with our Fathers. Let Him not leave us nor forsake us. Let your hearts therefore be perfect with the Lord our God, to walk in his statutes and to keep his commandments as at this day."

"And the Lord said unto him: 'I have heard thy prayer and thy supplication, that thou hast made before me. I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and my heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart and uprightness, to do according to all I have commanded thee, and wilt keep my statutes and my judgments; then I will establish the throne of thy kinglom upon Israel forever, as I promised to David, thy father, saying, 'There shalt not fail thee a man upon the throne of Israel.' But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed with my name will I cast out of my

sight, and Israel shall be a proverb and a by-word among all people.' ''

Solomon ruled his people forty years. In the beginning of his reign he was a child of God, and so firmly established in his mind to be so that he called the vengeance of God on all those who departed from the commandments of God. These words he spoke in the eleventh year of his reign at the dedication of the temple. But history proves that he departed from God before the end of his reign.

After he finished the temple he built a house for himself which took thirteen years to build. He finished it in the twenty-fourth year of his reign. At this time Solomon yet worshipped God.

He brought his wife, the daughter of Pharaoh, from the City of David, unto the house he had built, because the ark of God was there and therefore the places were holy, and he still offered to God in the temple, according to the law of Moses. But the history of the remaining sixteen years of his reign furnishes to us a most pitiful and rapid transformation of Solomon from a child of God to a son of the devil.

In the tenth and eleventh chapters of First Kings, we can see some of the means by which the devil brought about this transformation of Solomon.

God gave him enormous wealth, and wisdom above all other men. By wealth and luxurious living the devil blinded him and got him to transgress the commandments of God. He multiplied his wives from the daughters of the surrounding nations. Solomon departed from the worship of God, and built places of worship for his wives, and there worshipped their gods with them.

Solomon was not deceived, neither could he be coerced nor any way forced by any outside agencies, because he was the sole and absolute ruler of his people. He knew the conditions were that he and his children must keep the commandments of God in order to remain the rulers of Israel,

and if they departed from them God would reject them according to His word.

Solomon knew the history of his people. He knew that whenever they departed from the commandments of God He would reject them and punish them and judge them. Also He would altogether have destroyed them already in the wilderness but for the intercession of Moses.

God appeared to Solomon twice. He asked from God wisdom to rule his people, Israel. God gave him wisdom and also great wealth, fully knowing that Solomon had understanding to use it for the glory of God. But Solomon did use it for the service of the devil. Of his own free will, with the full understanding that he was departing from God. Solomon obeyed his wives and went with them to worship the devil.

God was angry with him and said unto Solomon: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David, thy father's sake, but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom; but will give one tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen."

God said to Jeroboam, the servant of Solomon, that He would rend ten tribes of Solomon's kingdom and give them to him. "Because that they have forsaken me, and have worshipped Ashtoreth, the goddess of the Sidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon, and have not walked in my ways to do that which is right in mine eyes, and to keep my statutes and my judgments as did David, his father."

Rehoboam, the son of Solomon, inherited his father's kingdom, but God took from him ten tribes and made Jeroboam, the servant of Solomon, king over them, and said to him: "And I will take thee, and thou shalt reign according to all

that thy soul desireth, and shalt be king over Israel. And it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways and do that which is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house as I built for David, and will give Israel unto thee." The kingdom of Jeroboam is called the Kingdom of Israel and that of Rehoboam the Kingdom of Judah.

Jeroboam became king of the Kingdom of Israel without any effort on his own part. God promised to give him ten tribes of Solomon's kingdom, but not in the days of Solomon, but from his son did God rend the ten tribes and only left him one tribe for David's sake and for Jerusalem's sake.

Moreover, God told him: "Thou shalt reign according to all thy soul desireth." That is, Jeroboam could make a choice of his own free will whom to obey, whether God or the devil. Only God required from him to obey His commandments, as He required from Solomon, who departed from the commandments of God, and for his disobeience God rent ten tribes of his kingdom and gave them to Jeroboam. Jeroboam knew that if he or his children departed form the commandments of God they could not prolong their days in the land.

Now the devil created the fear in the mind of Jeroboam, that if the Children of Israel, according to the commandments of God, went in the feast days to worship God in the Temple of Jerusalem, they would remain with Rehoboam and Jeroboam would lose his kingdom.

Jeroboam knew this thing to be impossible, because God took the ten tribes, for the sins of Solomon, from the kingdom of Rehoboam, so that he had only one tribe; and it never was to be increased, and over the ten tribes Jeroboam and his successors were to reign, if they kept the commandments of God. Consequently there was no power that could effect any change from the decision of God, if Jeroboam and his successors kept the commandments. But the devil increased the fear of Jeroboam and prepared decoys for him, whereby he captured Jeroboam and the Children of Israel.

Jeroboam made two calves of gold and said unto his people: "It is too much for you to go up to Jerusalem; behold, thy gods, O Israel, which brought thee up out of the land of Egypt!" And he set the one in Bethel and the other put he in Dan, and these the people worshipped, sincerely thinking they were worshipping the God who had brought them out of Egypt.

You will understand this better if you reflect how a hunter, with his decoys, entices flying ducks, which do not know the deception, to alight among his decoys and be caught. So did the devil with the Children of Israel, and has done it ever since to mankind. And today is deceiving, with his decoys, multitudes of people who sincerely think they are obeying the commandments of God, and believe themselves to be the children of God; but the word will finally come to them: "Depart from me, ye workers of iniquity."

Fifty-seven years from the beginning of the Kingdom of Israel, Ahab became king, and reigned twenty-one years. He established in Samaria and all through his kingdom the worship of Baal; and Jezebel, his wife, killed the prophets of God. The people worshipped Baal and did not know they had departed from God.

Elijah, the prophet, thought he was the only one in Israel who had not departed from God. Then God said to him: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him."

God made Jehu king for the purpose of destroying all the descendants of Ahab. He did destroy them and also the worship of Baal in Israel. But he did not depart from the worship of Jeroboam's idols. Twenty kings reigned in the Kingdom of Israel and two hundred and fifty-four years God permitted this sinful people to exist. He sent prophets who continually warned them of their sins and exhorted them to return to God. But when all hope was lost of them ever departing from the devil, God sent the Assyrian kings who deported the ten tribes of Israel into Assyria, where they

perished. Shalmanaser destroyed Samaria and imprisoned Hoshea, the last king of Israel.

The Kingdom of Judah was also led by the devil, but, however, there were some kings of pure heart, who worshipped God and kept the people in the knowledge of God. Hezekiah, who reigned at the time when the Kingdom of Israel was destroyed, was a God-fearing man and established the worship of God in his kingdom according to the law of Moses.

Manasseh, the son of Hezekiah, reigned fifty-five years after his father's good reign, and departed entirely from the worship of God, and established the worship of images and idols, and was, in his wickedness, below the original inhabitants of the land whom God destroyed because of their idolatry. The anger of God was kindled, and He swore to destroy the Kingdom of Judah and the City of Jerusalem, as He destroyed the house of Ahab and the Kingdom of Israel.

After Manasseh, his son, Amon, ruled two years, and walked entirely in the footsteps of his father. But Josiah, the son of Amon, reigned after his father for thirty-one years and destroyed every vestige of idol worship from among the people, and established the true worship of God all through his kingdom. He was perfection in the sight of God, but it was too late, the door of mercy was closed—God had rejected His people.

"And the Lord said, 'I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city, Jerusalem, which I have chosen, and the house of which I said, my name shall be there.' "

God told the good king Josiah that his eye would not see the evil that would befall Jerusalem and Judah.

Pharaoh Necho was on his way to Carchemish to fight the Assyrians. Josiah went against him, and Necho slew him in Meggido. Then the people in Jerusalem made Josiah's son, Jehoahaz, king of Judah. Necho made this king prisoner and carried him to Egypt, and made his brother, Jehoiakim, king and put the kingdom of Judah to a tribute of a hundred talents

of silver and a talent of gold. Thus Judah became a vassal to Egypt.

Four years after this, 605 B. C., Necho and Nebuchadnezzar fought at Carchemish and Necho was defeated. From thence came Nebuchadnezzar direct to Jerusalem, and Jehoiakim submitted, in the fourth year of his reign, to him.

This year, 605 B. C., is the beginning of the seventy years' captivity of the Jews in Babylon. Nebuchadnezzar carried many captives from Jerusalem to Babylon with him. Among them were Daniel and his three friends.

Eight years after, in 597 B. C., Jehoiachin, son of Jehoiakim, who reigned three months and ten days in Jerusalem, was carried with his family and with ten thousand of the flower of the nation and the vessels of the house of God into Babylon.

Nebuchadnezzar now made Zedekiah king, in the place of Jehoiachin. In the ninth year of his reign he rebelled against Nebuchadnezzar. "For through the anger of the Lord it came to pass in Jerusalem and in Judah, till He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon."

So the king of Babylon came against Jerusalem and his armies besieged it until the eleventh year of his reign. When there was no longer anything to eat in the city, the king and the defenders of the city fled during the night through a secret gate between the two walls. The army of Nebuchadnezzar overtook the king in the plains of Jericho, then all his army was scattered from him and Zedekiah was taken to Nebuchadnezzar to Riblah. "And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah, in Riblah. Then he put out the eyes of Zedekiah and the king of Babylon bound him in chains and carried him to Babylon, and put him in prison till the day of his death." When the Babylonian army entered the city they "slew the young men in the house of the Lord, and had no compassion for maiden, old man or for him that stooped for age." God gave them all into the hands of the king of Babylon.

How does it come that mostly all the modern writers and authorities have, as if it were by common consent, agreed to reckon the Babylonian captivity from the destruction of the Temple and the city in 588 B. C., which makes the captivity only fifty years? Is it because God said to Jeremiah that the captivity will last seventy years? And therefore the devil is trying to prove that God was wrong and did not know it.

This is a very shallow scheme of the devil. No one need be deceived by it, as history cannot be wiped out, and is very clear on this point. Let us now reckon the captivity from the time it commenced, that is, from the time the first captives were made in Jerusalem and carried into Babylon. Thus the devil will be defeated and God vindicated.

Four times were captives carried from Jerusalem to Babylon before the city was destroyed. But after its destruction, only once were the scattered ones taken to Babylon.

Nebuchadnezzar became king of Babylon when he conquered Necho in Charchemish, 605 B. C. The Kingdom of Juda was then paying tribute to Necho. Consequently Nebuchadnezzar went from Charchemish to Jerusalem and Jehoakim submitted under the king of Babylon. Now at this time in the year 605 B. C., Nebuchadnezzar made many prisoners in Jerusalem, among whom were Daniel and his three friends, who were carried captives into Babylon. And five or six years after that were carried three thousand more. Among them Ezekiel, then a very young man. In the eighth year of Nebuchadnezzar's reign King Jehoiachin and his family and ten thousand, eight hundred and thirty-two other captives were taken to Babylon. This is the bulk of the captives that were carried into Babylon.

When Cyrus took Babylon, in the year 538 B. C., he allowed his uncle, Darius, to reign for two years, but after that he reigned. So the first year of Cyrus was 535 B. C. Consequently we will have 605—535=70 years—no more nor less than God said to Jeremiah in Jerusalem the time of the captivity should be.

In the tenth year of Zedekiah, the king of Judah, when

the army of Babylon was besieging the city, Zedekiah put Jeremiah into prison because he spoke the words that God gave him, saying, "The city will be given to the king of Babylon and the king carried to Babylon."

Then God said to Jeremiah in the prison, "For this city has been to me as a provocation of mine anger and my fury from the day that they built it even unto this day, that I should remove it from before my face. Though I taught them rising up early and teaching them, yet they have not harkened to receive instruction. But they set their abomination in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the sons of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind that they should do this abomination, to cause Judah to sin."

The Children of Israel departed from God entirely. God knew all the works of the devil from the very beginning of his existence. But God never expected that His people should sacrifice their children to the devil. Therefore He said: "It never came into my mind." Now He caused them to be carried to Babylon to be purified there and to bring them to the knowledge of God again.

The devil had his prophets there in Babylon to deceive the Children of Israel, but God destroyed them. The prophets of God, Daniel and Ezekiel, brought them to the knowledge of God. After the seventy years expired, when they were at liberty to leave Babylon, they were again the people of God. Now it was clear to God that the devil would always deceive mankind, therefore, God changed His policy in dealing with the devil.

Till this time many towns, tribes and small nations were ruled by kings of their own. But hereafter there was to be only four universal empires in the world and then the devil's power will come to an end, which is the end of time. And after that the kingdom of God will be established on earth.

Three years before Nebuchadnezzar became the king of

Babylon, God notified, through Jeremiah, the prophet, the nations of His new policy in the following words: "And now have I given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant, and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son and his son's son, until the very time of his land come, and then many nations and great kings shall serve themselves of him. And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their necks under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword and with the famine and with the pestilence, until I have consumed them by his hand."

CHAPTER V.

DANIEL IN BABYLON.

These four kingdoms are typified by the image that Nebuchadnezzar saw in a dream in the second year of his reign, which he had forgotten and Daniel revealed to him, both the dream and its meaning, as follows:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that

smote the image became a great mountain, and filled the whole earth."

Daniel explained the dream and said to Nebuchadnezzar:

"Thou art this head of gold, and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation therof sure."

In Josephus's translation, "The stone broke off from a mountain," which is correct. All through the scriptures "stone" means truth—God is truth, consequently the mountain here means God. As the stone broke off from a mountain cliff, and rushing down to the plain smote the image, and it vanished. This means that when the truth comes from God the kingdoms of this world will be destroyed and the kingdom

of God will be established on the earth and will stand forever.

You will notice that God did not reveal to Daniel the time of any of these kingdoms nor when the kingdom of God would come. Only that the kingdoms would succeed each other.

In the fourth chapter of Daniel we see that King Nebuchadnezzar in his dream saw a great tree and a watcher and a holy one came down from heaven.

"He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

"Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him."

Now the question is, what does this tree symbolize, that by the order of God was cut down, and his branches were cut off, and his leaves shaken off and the fruit scattered, so that the tree could give no shelter to any one? But his stump and roots were to be preserved with a band of iron and brass in the tender grass of the field, till seven times pass over him.

The Children of Israel are represented by the tree which commenced to grow when God led Abram from the land of Ur to the land of Canaan. This tree was grown up to a great height when the Children of Israel crossed Jordan into the promised land. The Children of Israel were then obedient to God's commandments. They were then the people of God, and are symbolized by a tree with branches, leaves and fruits. But the Children of Israel departed from God's commands again and again. Then God let their enemies rule over them; but when they returned to God He sent saviors who delivered them from the power of their enemies.

In the year 721 B. C., ten tribes of the Children of Israel

were carried to Assyria because they departed from God and chose to worship the devil.

God tried over one hundred years, after the kingdom of Israel was destroyed, to keep the kingdom of Judah from the worship of the devil and to make of Judah a people for himself. But they sank deeper into sin; therefore God renounced his project to raise a kingdom of priests of the Children of Israel under his own leadership, who would scatter the knowledge of God and his kingdom all through the world. And ordered the tree to be cut down till seven times pass over him. That is, until the earth makes seven complete circuits around the sun. A circuit, or a circle is three hundred and sixty degrees and each of these degrees symbolizes one of our years, which will mean seven times three hundred sixty or two thousand five hundred and twenty years less six hundred and five, equals nineteen hundred and fifteen years after Christ. We will add to this sum eight years for the error that is in our vulgar era and four years for the time of grace. Then we will have the year nineteen hundred and twenty-seven, A. D., when God will rule again on the earth, and protect his children and destroy those who choose to remain in the service of the devil.

God permitted the devil to rule on the earth with restricted power for two thousand five hundred and twenty years, because the Children of Israel were so eager to serve him.

That the roots of this tree were left unmolested in the ground, and his stump was protected with a band, means that the knowledge of God was to be preserved on the earth among the beasts of the field, hidden from them as the roots of the trees are hidden in the earth, till the 2520 years expire. The beasts of the field are all those who do not know God; or rather, who are not the children of God but are the servants of the devil.

Nebuchadnezzar was the ax in the hands of God, that hewed the tree down in the year 605 B. C. This same year is also the beginning of the Gentile times, which was to last 2520 years, that is, all the time while the tree remains down.

The Gentile times are more specifically divided into four

universal empires whose ruler has been and still is, the devil, because the tree has been cut down.

God ordained Nebuchadnezzar to conquer the nations, and the nations to submit under him Thus forming the Babylonian empire, which was the first universal empire, which Daniel said was the head of gold of the image. The second was the Persian, the third the Grecian and the fourth the Roman empire.

Now we are in the times of these kings who are ruling the territory of the Western Roman empire and who are represented in the image by the feet and toes.

The stone that Daniel saw break off the mountain will strike this image on the feet and it will vanish and the stone will fill the whole earth. That is to say, when the truth comes from God it will destroy the devil's rule from the earth and the kingdom of God will be established in its place.

It does not mean that the kindoms of this world will be wiped out of existence, but it does mean that the kingdoms of this world must become the kingdoms of God, in order to exist, and those who still remain in the service of the devil will be wiped out of existence. The same is true of every community and individual as well.

The fact is that Nebuchadnezzar saw this tree in his dream just as it is recorded, and he had Daniel interpret it, but God did not reveal it to Daniel because time was involved in it that He did not want to reveal. It is recorded that, "Daniel was astonished for one hour," but when Nebuchadnezzar urged him so Daniel gave the interpretation of it as it appeared to him, but it was not from God.

It appears that Daniel was not sure he understood the dream, because he advises Nebuchadnezzar to mend his ways. "It may be the lengthening of thy tranquility." But when he interpreted the image he said: "And the dream is certain and the interpretation thereof sure."

Daniel knew that one circuit of the earth around the sun was one year, but he did not know that one degree of the

circle and also one solar day were God's years, and God never revealed that to him. All through the scriptures some times a solar day and other times one degree of the circle represent one of God's years. Time means 360 years, etc., and when a year is mentioned it means a solar year, as the seventy years' captivity. Those whom Moses sent to spy the land of Canaan were absent forty days and brought a false report to the people which caused them to rebel against God. The judgment of God was that the people must remain forty years in the wilderness, a year for each day they were spying the land.

Daniel thought that the tree represented Nebuchadnezzar and the seven times were seven solar years. Hence his literal interpretation of the dream, which was never fulfilled.

Daniel is free from this fraud recording the fulfillment to his interpretation of Nebuchadnezzar's dream.

It is the devil's invention. He used some well-meaning man, long after Daniel's days, who thought he was doing a great service to God in supplying a false fulfillment into Daniel's interpretation of Nebuchadnezzar's dream.

The devil knew at the time when he invented this monstrous fraud that there would be people living on the earth before his time was up, who would know that a great king like Nebuchadnezzar never was turned loose with the beasts of the field, even if he was insane for seven years.

It would also be impossible, according to the laws of God, that govern the nature of man and oxen, that Nebuchadnezzar could eat grass because he had the teeth of man and not those of an ox. Neither could his head grow feathers nor his finger nails become like eagle's claws, because that is against the law of nature.

The intention of the devil is clear. He wishes to make Nebuchadnezzar such an unnatural monster that any thinking person would readily understand it to be a lie. Having thus prepared his victims to receive one falsehood, he is then prepared to insinuate that all the writings that are credited to Daniel are forgeries, and that such a person never existed.

Thus he would annul all the knowledge that God gave through Daniel, to the world, for the benefit of future generations, so that mankind would finally doubt the very existence of God. He is very careful and zealous in creating the belief that there is no devil, and to a great extent he has succeeded, with such devices, to draw mankind away from God.

He has all through the Bible succeeded in inserting his inventions, for the purpose of discrediting the word of God it contains.

The very first is that God made the first woman out of man's rib. This falsehood has been taught and delivered from one person to another from the very beginning and is generally accepted for truth.

The apostle Paul believed it to be true. He said: God is above Christ; Christ above man; man above woman. Therefore he ordered that women should not speak in assemblies only by the permission of their husbands.

I have seen a very good man, holding a Bible over his head his eyes filled with tears, and have heard him say: "Every word in this book is the word of God."

Every such sentence is very pleasing to the devil because he has succeeded in mixing the word of God with his, and has thereby been able to lead men astray, away from God.

In the ninth chapter of Daniel we can see when Daniel had been sixty-eight years in Babylon, he knew by the prophesies of Jeremiah that the end of the captivity was near. He said:

"3. And I set my face unto the Lord God, to seek by prayer and supplications with fasting, and sackcloth, and ashes:

"4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

"5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

"6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

"7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass, that they have trespassed against thee.

"8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

"9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

"10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

"11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

"12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

"13. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

"14. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

"15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

"16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

"17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

"18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.

"19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name."

While Daniel was praying the "man Gabriel" came and made known to him the time that still remained to the children of Israel, within which to cease from sinning and to return to God, before their final rejection and expulsion from their own country. But the beginning of this time took place after Daniel's days, therefore he did not know when the time would commence or when it would end. The information that Gabriel gave to Daniel was for future generations and not for Daniel to understand.

Thus Gabriel informs Daniel:

"24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

"25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"26. And after threescore and two weeks shall Messiah

be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Seventy weeks are four hundred and ninety days according to the Bible rule, which means each day is a year. Four hundred and ninety years still remained from the whole period, one thousand and nine hundred and one years, that God foreordained for the people that He would raise from Abraham, Isaac and Jacob, who were called the children of Israel, to cease from sinning and entirely part from the devil, and to become thoroughly established in the knowledge of God in order to be His people and obedient children.

This period began from the offering of Isaac, two thousand, one hundred and thirty-two years in the A. M. era, and extended to four thousand and thirty-three years A. M. era. The whole time was one thousand, nine hundred and one years, which God granted to them for repentance. The offering of Isaac was the figure of the offering of Christ, when Abraham said to his son Isaac: "God will provide for himself a lamb."

We are informed in verse twenty-five that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks and three score and two weeks—that is, sixty-nine weeks. Sixty-nine weeks multiplied by seven gives us 483 years from the going forth of the command to Messiah, the Prince.

It is recorded in Ezra I:2, that God ordered Cyrus, the king of Persia, to build the temple of Jerusalem and that is all this decree includes. The temple was built under many

great difficulties, caused by the lawlessness of the people who inhabited the land.

In the seventh year of Artaxerxes, the king of Persia, 457 B. C.—that is, 78 years from the decree of Cyrus to build the house of God in Jerusalem—we find a decree of the King Artaxerxes recorded in the seventh chapter of Ezra, to commission Ezra to go to Jerusalem and restore the government in Jerusalem and in the land of Judah. And to set magistrates and judges to judge the people and to see that the laws of God and of the King were obeyed.

This is a part of the decree recorded in Ezra, chapter vii:

"23. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

"24. Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

"25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

"26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

It is clear to everyone that no man nor any power on the earth, but God alone, did make this great ruler of the second Universal Empire to send Ezra to Jerusalem to establish the worship of God in the temple of Jerusalem, according to the law of Moses, and to see that it was maintained and protected from violence by the strong arm of the Persian law.

Nothing else can be clearer than that this is the very order of the restoration of Jerusalem from which the four hundred and ninety years is to be counted. At the end of that

time God did reject His people. But let us see first where this four hundred and eighty-three years will carry us. The week of confirmation of the new covenant is the transition from the Mosaic dispensation to that of the Christian.

There is no other true chronology except that kept by God, in the Bible. It locates the Exodus in the year 2513 and the crucifixion of Christ 4026 Hebrew era. Therefore we have from the Exodus to the crucifixion 1513 years. It also locates the Artaxerxes seventh in the year 3543. Add to this 483 years and we will have 4026, which is the year of crucifixion in the midst of the confirmation week of the new covenant.

CHAPTER VI.

THE TRUE YEAR.

When Christ stood the torments of the devil on the cross, till the end of his life, that made him the conqueror of the devil and the true Messiah, the Prince. At this very moment the veil of the temple was rent in twain from the top to the bottom, thus abolishing the wall (the sin) that separated man from God. Now every man has free access to God without sacrifices and oblations. All these were abolished when the Lamb of God was offered on the cross, that conquered the devil; thus atonement was made to God. It was a dark hour for Christ when he was nailed on the cross. He was entirely rejected by God and said, "My God, my God, why hast thou forsaken me?" But when his end was near he rejoiced and said: "Be of good cheer: I have overcome the world"—that is, I have conquered the devil.

The year that God reckons time is the natural year and the only true year. It commences in one vernal equinox and ends in the next. It can run forever and ever without any error as it is invariable. All other years are variable, caused by the earth turning from north to south a little over fifty seconds a year.

The Bible year is 360 days, corresponding to the 360 degrees of a circle. It is also divided in twelve months of thirty days each. God ordered the Children of Israel to eat the first passover on the fourteenth day of the first month of the Hebrew era, which was then called Abib, but afterward Nisan. This passover was to be established by an ordinance. It was to be kept in its season all through their generations for a memorial of the exodus.

Their year began in the vernal equinox. When the earth had traveled just fourteen degrees on her journey around the sun, it was the fourteenth day of the month of Abib and it was then the Children of Israel did eat their first passover and on the next day, the fifteenth, they left Egypt. Just 1513 years after the exodus, Christ was crucified in Jerusalem on the 15th day of Abib or Nisan as it was then called.

Daniel says (Dan. iv:25) from the going forth of the commandment shall be seven weeks, three score and two weeks (of years). That is 483 years to Messiah, the Prince, the Ruler. It means to the crucifixion of Christ, when he became the Messiah, or Prince, through conquering the devil.

This was at the end of the 69th week or 483 years from the going forth of the commandment to restore law and order in Jerusalem and in Judah.

In Ezra vii:7-10 we see that this expedition left Babylon on the first day of the first month—that is, in the very beginning of the Hebrew year, which was reckoned from the vernal equinox since the exodus.

We read in Daniel ix:21: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblations to cease.

The week—that is, the seven years—that Christ confirmed the new covenant, which is the transition from the Mosaic dispensation to that of Christ's, was neither the sixty-ninth or the seventieth, but was composed of half of either of these weeks. Therefore the midst of that week he confirmed the covenant is between the sixty-ninth and the seventieth week

or in the end of the sixty-ninth and in the beginning of the seventieth week. And the 483 years terminated in the end of the sixty-ninth week with the crucifixion of Christ, 4026, Hebrew era.

Or in other words, the Bible year is 360 days, corresponding to the 360 degrees of a circle, and it begins in the vernal equinox. After the earth had traveled fourteen and one-half degrees from the vernal equinox, on her journey around the sun, it was then noon of the 15th solar day of the month Nisan, in Jerusalem. This fifteenth day is composed half of the fourteenth and half of the sixteenth degrees. And when this is astronomically located it will prove the crucifixion in Jerusalem to be on Friday and new moon, and the sun in eclipse. These conditions caused the darkness in Jerusalem.

There is no other true chronology except that which God has kept in the Bible. The chronology that is given by the vulgar era is so confusing that no truth can be established from it. There is a known error displacing the birth of Christ four years and there is another error of four years from the actual birth of Christ 4000 A. M. caused in that the historians have placed the crucifixion of Christ in the year 30 A. D. and the Bible Students to 33½.

The known error of four years comes in that the vulgar era is reckoned four years after the birth of Christ. Consequently the actual or real birth of Christ is four years before the beginning of the vulgar era.

According to the true year and the chronology that God has kept in the Bible, Christ was crucified when 26½ years old, that is, 4026 of the Hebrew era.

The first passover was eaten in the evening of the fourteenth day of the seventh month, which was fourteen degrees or days from the vernal equinox. In order to memorize the passover, God ordered the Children of Israel to begin the reckoning of their year from the vernal equinox instead of the autumnal equinox. Thus the beginning of the Hebrew year and era is the vernal equinox since 2513. This makes the Hebrew era one-half year slower than the A. M. era, and the

passover the fourteenth day of the first month instead of the seventh month. Therefore we proceed with our calculations from the vernal equinox of the Hebrew era 2513, which was the Exodus.

It is recorded in I Kings, vi, i, that Solomon laid the foundation of the temple in Jerusalem 480 years after the Exodus, and it was seven years in building.

Therefore we will have the Exodus...2,513 Heb. era
Foundation of the temple laid after
Exodus ..... 480 years
Building of the temple ..... 7 years

The dedication of the temple.....3,000 years
From the dedication of the temple to
Christ .....1,000 years

The birth of Christ.....4,000 years, A. M. era

We read in Daniel iv:25 that from the going forth of the commandment unto the Messiah, the Prince, shall be sixty-nine weeks; that is, according to the Bible rule—a day for a year—483 years. And in Ezra vii:1 that this commandment went forth in the seventh year of Artaxerxes.

Thus we proceed:

Exodus .....2,513 Heb. era
Foundation of the temple laid after Exodus.... 480 years
Building of the temple ..... 7 years
From the building of the temple to the 7th year
of the reign of Artaxerxes..... 543 years

The Artaxerxes 7th when the order went.....3,543 years
69 weeks to Messiah, the Prince..... 483 years

Christ crucified .....4026 years

I have only found in the vulgar era one correct chronology, that is, 457 years from Christ to the Artaxerxes 7th. This year agrees with the Bible chronology of 3543 A. M. era. Let the figures prove it:

Artaxerxes 7th year.....3,543 A. M. era
From the birth of Christ to Artaxerxes 7th..... 457 years

The birth of Christ .....4,000 A. M. era
Christ's age when crucified ..... 26 years

Crucifixion of Christ 4,026
Exodus 2,513
From birth of Christ to Exodus.....1,487 years

The birth of Christ.....4,000
Exodus .....2,513 Heb. era
From the Exodus to the Artaxerxes 7th year...1,030 years

The Artaxerxes 7th when the commandment went out 3,543
From the birth of Christ to the Artaxerxes 7th. 457 years

Birth of Christ according to A. M. era.....4,000 years
Christ crucified at the age of..... 26 years

Crucifixion of Christ.....4,026 Heb. era

We can work with the correct number, 457, of the vulgar era from the birth of Christ back to the Exodus and to the creation of man, with any number or numbers of the Bible chronology and the result will always be correct.

The error in the vulgar era is eight years. The first error of four years comes in that Christ was four years old at the time when the vulgar era began. Consequently all the chronology from the true birth of Christ, which is 4000 A. M. according to the Bible chronology is being pushed forward four years. That makes this year, 1912, four years faster than it would be if the chronology was counted from the birth of Christ 4000 A. M. To remedy this error we subtract four years from 1912. This does not in any way interfere with the age of Christ, but simply takes the four years' error of the vulgar era and makes the birth of Christ count from the year

4000 A. M., when he was born 1908 years to October 8th of the present year 1912.

The other error of four years comes in that Christ was crucified according to the Bible chronology, which is correct, 4026. But according to the historians he was crucified 30 A. D., that is, 4030 A. M. We have here four years of time counted that never was, consequently the chronologies could not agree with the time counted that never expired. Now the error of eight years had to be reconciled somehow. To leave this error of time four years also to this side of the birth of Christ where it belonged, would make the chronology of this present year to be 1916 A. D. instead of 1908 A. D. correct time. All of the error of eight years would then be on this side of the birth of Christ where it belonged. But the historians could harmonize the chronology in the vulgar era better to remove this error of four years of unexpired time which they could not locate anywhere, from this side of the birth of Christ to before his birth, 4000 A. M., which, of course, only shifts the error but does not eliminate it. In this case the whole chronology of the vulgar era is pushed four years back from the birth of Christ. Whereas the other error of four years pushed the chronology forward four years. We have here an excess of time eight years—four years after the birth of Christ and four years before. Consequently if you desire to know the correct number of years to any event before the birth of Christ you must subtract four years as you did after Christ from the chronology of the vulgar era. For instance, according to the vulgar era the creation of man was 4004 B. C. less 4=4000—the correct time.

Thus the year of Exodus, 1491 B. C., less 4, is 1487 years: the correct time from the birth of Christ to the Exodus. It can be proven with figures:

From the birth of Christ to Exodus.....1,487 years
From the birth of Christ to Artaxerxes 7th .... 457 years

From the Artaxerxes 7th to Exodus.....1,030 years

2513 Exodus of the Hebrew era.
1030 years from Exodus to the Artaxerxes 7th year.

3543 the Artaxerxes 7th year.

The Exodus year is	2,513	Heb. era
From the Artaxerxes 7th to Exodus	1,030	years
To Artaxerxes 7th from birth of Christ	457	years
The birth of Christ, A. M. era	4,000	years

The Exodus of the Hebrew era	2,513	years
From the Exodus to the dedication of temple	487	years
From it to the Artaxerxes 7th year	543	years
From the Artaxerxes 7th to the birth of Christ.	457	years
From the birth of Christ to his crucifixion	26	years
The crucifixion of Christ	4,026	years

From the crucifixion of Christ	4,026	
To the vernal equinox of the present year (vulgar era, 1912) is	1,882	years
From the creation of man	5,908	

In order to make this matter clear I will go over it again in a more condensed form, namely, that the Exodus took place 2513½ years of the A. M. era, in the fifteenth day of the seventh month. That is 195 degrees from the autumnal equinox or 15 degrees from the vernal equinox.

God ordered the Children of Israel to eat the passover in the evening of the fourteenth day of the seventh month, which He ordered to be kept in its season all through their generations invariably. In order to further commemorate this event He ordered that they should reckon their year from the vernal equinox instead of the autumnal equinox as the A. M. era is reckoned.

Thus the Hebrew year and era commenced in the vernal equinox 2513 years and is one-half a year slower than the

A. M. era. So the passover was always eaten in the evening of the 14th day of the first month, after the first passover.

The Bible year of the A. M. era begins in the autumnal equinox and ends in the autumnal equinox, but the Hebrew era begins in one vernal equinox and ends in the next. These years are invariable as they can run forever without a change of one-thousandth part of a second.

From one vernal equinox to the next is always 360 degrees—that is, a complete circle. So it follows that when the earth starts in the vernal equinox in her journey around the sun and comes in the vernal equinox again she has made a complete circuit around the sun.

The passover was eaten in the evening of the fourteenth day of the first month and on the next day (the fifteenth) the Jews left Egypt. That is when the earth had traveled fifteen degrees from the vernal equinox the Exodus takes place.

There are 1513 years or circuits of the earth around the sun from the Exodus to the crucifixion of Christ in Jerusalem on the fifteenth day of the first month, 4026 of the Hebrew era.

To make this more apparent we take the Exodus year from the crucifixion year:

Christ crucified 15th day of 1st month..4,026 years of Heb. era
Exodus, 15th day of 1st month.....2,513 years of Heb. era

From the Exodus to the crucifixion...1,513 years

According to this correct chronology, Christ was born in Bethlehem on the fifteenth day of the seventh month, 4000 years of the A. M. era from the creation of man. He was crucified in Jerusalem on the fifteenth day of the first month Hebrew era, 4026 years from the creation of man.

This places the birth of Christ, counting from the autumnal equinox (September 23d) fifteen days to October 8th. That is 4000 years fifteen days of the A. M. era. And from the birth of Christ to this present year (of vulgar era 1912) is 1908 years to the 8th of October.

Since he was crucified 15 degrees, or on the 15th day from the vernal equinox (March 20th) we count fifteen days from

March 20th and the crucifixion date will come on the 4th of April. Of course this calculation is for the meridian of Jerusalem.

The errors in the vulgar era are caused by the supposition that Christ was thirty-three and one-half years of age when crucified, which is contrary to the law of Moses and the doings of Christ.

In the first place, no one could minister in the temple but those of the tribe of Levi, and Christ was of the tribe of Judah.

When Christ died on the cross he conquered the devil, then he became the Messiah, the Prince or Ruler. He was the true Lamb of God who destroyed the barrier—the sin that separated man from God. Therefore the veil of the temple was rent in twain, signifying that man has a clear access to God. On the cross the sacrifice and the oblation ceased, that is, the Mosaic dispensation came to an end and the new covenant began.

Christ was twenty-three years old when he was baptized by John in the Jordan. Immediately after his temptation he began to teach.

He confirmed the new covenant for one week. The first, three and one-half years in person and the last three and one-half years through his apostles. In the midst of the week he was crucified at the age of twenty-six and one-half years.

Christ never brought sacrifices into the temple, nor did he advise others to do so. His doctrine is clear and free from all symbolic worship. It is this: "keep the commandments and sin no more." He said, "The hour will come and now is, when the true worshippers shall worship the Father in spirit and in truth for the Father seeks such to worship Him."

John was six months older than Christ. He was of the priestly tribe, but according to the law of Moses he could not minister in the temple even if he wanted to, till he was thirty years old. We see him on the Jordan baptizing and teaching and preparing the people to receive Christ.

We have so far only considered sixty-nine weeks of

Daniel's prophecy of chapter nine, which brought us to the crucifixion of Christ. The seventieth week yet remains.

It has been clearly explained that the week—the seven years—that Christ confirmed the new covenant, is not sixty-ninth or the seventieth week, but three and one-half years from the sixty-ninth and three and one-half years from the seventieth week.

Consequently in the end of the sixty-ninth week and in the beginning of the seventieth week—that is between the sixty-ninth and the seventieth week is the day that Christ was crucified.

When Christ began to confirm the new covenant he said: "The time is fulfilled." Here arises the question, "what time?" The answer is the time that God granted to the children of Israel, to become God's people.

When God ordered Abraham to offer his son Isaac, Abraham told Isaac that God desired him for a sacrifice and Isaac was willing to be sacrificed to God. When Abraham was about to accomplish the deed, God interfered and provided a ram for a substitute. And said: "God will provide for Himself a Lamb."

The seventh year of Artaxerxes is the date when Ezra's expedition started from Babylon to Jerusalem. From that year, God informed Daniel, there yet remained 490 years for the children of Israel to cease from sinning and to make reconciliation for iniquity: "And to annoint the Most Holy."

We have already seen that the sixty-nine weeks—the 483 years from the Artaxerxes seventh year—carried us unto "the Messiah, the Prince"—that is the crucifixion of Christ. This was 4026 of the Hebrew era. From this epoch the seventieth week—the seven years begins, and carries us to the year 4033, which is the end of the time that God granted to the children of Israel to return to the spiritual worship of God.

We have from the offering of Isaac to the seventh year of Artaxerxes—1411 years, and from Artaxerxes seventh year yet remained for the Jews to annoint the Most Holy—490

years. The whole time God granted to the Jews for repentance was 1901 years.

When Christ began to confirm the new covenant he said: "The time is fulfilled." That is the time that God gave to the Jews to become His people, and also the end of the symbolic worship had come. The Lamb was to be sacrificed, and the new covenant was to begin, which is the spiritual worship of God. This Christ did teach in person for the first three and one-half years, and the Jews crucified him in the midst of the week. Thus they destroyed his physical body only. But he did confirm the new covenant the last half of the week—three and one-half years—in spirit, through his apostles. But the Jews did not make the Messiah their spiritual king, but instead commenced to destroy the children of God. God gave them yet three and one-half years' grace, in which to accept the teachings of Christ, and at the end of the three and a half years the door of mercy was closed to the Jews.

Here is the end of the seventy weeks from the Artaxerxes seventh year. Here is the end of the whole time, 1901 years, that God granted to the children of Israel to become His people. This is the year 4033, when the Jew's time ends and the Gentile's time begins.

We have yet another number to consider in Dan. IX. 26—the sixty-two weeks. Daniel says: "And after three score and two weeks shall Messiah be cut off." That is sixty-two weeks from the point where the seventy weeks ended, which was 4033. Consequently all of these sixty-two weeks or 434 years are in the Gentile times.

It carries us from the end of the Jewish time 4033 plus 434 to 4467 correct time and according to the vulgar era 471 A. D. By this time the Western Roman Empire was already destroyed by the wars of the savages and the contending factions over the religion of the devil.

The church that the apostles established after the crucifixion of Christ was the Church of God for about 275 years. There was a universal harmony and love among the true brethren of the church. God is love, and the religion of Christ was a

universal love. He even said: "Love your enemies." Therefore in a true church of God there is no murder, no force and no strife, nor are human lives destroyed for any pretense.

Christ never even persuaded any man to accept his doctrine. He only declared the truth as he received it from God. Man is his own master—he is of free will— and is therefore not to be forced to any worship. God permits man to make his own choice. He can serve either God or the devil. Consequently at the end of his earthly existence he has no one but himself to blame for the judgment that falls upon him. Christ says to all those who are not at peace with God—that is, those who are afraid to die because their conscience condemns them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That is to say: receive my doctrine and you will find God and after that death will hold no terrors for you. The doctrine of Christ is: Sin no more; or keep the commandments. God is love; God is spirit and the true worshippers of God will worship Him in spirit and in truth.

In the very moment Christ expired on the cross he conquered the devil, and then God cast the devil and his angels out of heaven on to the earth. He limited the devil's time on earth and circumscribed it within well-defined bounds, which he was not permitted to cross till the very end of his time.

In order to get followers it was necessary for the devil to destroy the church of God, where love, freedom, truth and righteousness reigned among the children of God.

History proves that till about 275 years from the crucifixion of Christ the Bishops of Rome died the death of martyrs. That means that the Spirit of God was then yet the leading spirit of the church.

Soon after that we see two factions fighting for dominion over the church, the Athanasians and the Arians. That is a clear proof that neither of these factions were of God but both were of the devil. Consequently the Messiah was cut off. That is, the spirit of God was driven from the church.

It was the material body of Christ that was crucified on

the cross. The spiritual body—the soul of Christ was not cut off. It lived and reigned in the church of God. There was harmony, peace, joy and happiness in the church, but when the spirit of the devil took possession of the church then God's spirit departed out of her. No man, church, community or nation can serve two masters.

CHAPTER VII.

THE PRECESSION EXPLAINED.

The Bible year is unchangeable. It cannot change because it begins in the vernal equinox, which is a stationary point in the heavenly vault, and is measured by the equal and unchangeable degrees of the circle in the heavenly vault. Consequently it cannot in any way be effected or changed by the constantly moving earth.

The Bible year is then the period from one vernal equinox to the next. It is an equinoctial year by which only a correct time can be measured as long as the precession is not understood.

In order to understand what causes the difference in the solar year we must correctly understand the several motions of the earth.

The stars are suns and they and our own sun do not move. That is, they do not change their places in the heavenly vault, but they have several motions in their stations, not evident to the ordinary observer however.

The solar system is an electric globe and the station of the sun is in the center thereof. There the sun is turning continually from north to south and from west to east, thus causing the electricity in the solor system to circle around the sun, and the planets in it to travel around the sun in orbits from west to east, at the same time turning from north to south permanently.

The earth turns from north to south only once in about

25,846 years. This revolution constantly changes the seasons and also the solar days and years.

This is a consecutive motion. It is a very slow motion. The earth turns only a little over fifty seconds in a year, from north to south, that is about fourteen feet in twenty-four hours.

This revolution—from north to south—is the creation "day." In six of these periods God fitted the earth for man to live on, and last of all He created man.

The motion from west to east is also a consecutive motion, but it is a rapid one. The earth travels on her orbit eighteen and one-half miles in a second and turns completely around from west to east in twenty-four hours, making three hundred sixty-five and one-fourth such revolutions in one solar year. This motion gives us days and nights.

We cannot proceed any further till we see which way the planets travel around the sun.

The astronomers say that the planets travel around the sun contrary to the hands of the clock, which is impossible, since we see the sun, arising in the east and setting in the west. And as the earth is continually revolving from west to east on her journey around the sun.

The fact is that the planets are traveling around the sun from west to east in the same direction as the hands of a clock are moving. They cannot travel contrary to the motion of the hands of a clock because they are continually turning from west to east in their unceasing journey around the sun.

You never see a locomotive or train getting back into the station it left unless the motion of the wheels is reversed. No more can the planets travel contrary to the hands of a clock as long as they are turning from west to east in their orbits in their ceaseless journey around the sun. Consequently it is impossible for the planets to travel in any other direction but as the hands of the clock are turning.

It does not require much knowledge or deep thinking to see that the planets are traveling in their orbits in the same

direction as the hands of a clock are moving. You only need know that the earth turns fifteen degrees in one hour from west to east. The rest can be understood by observation.

Let any one, whether north or south of the equator, place himself with his face to the north and have a clock before him. Let us select for this explanation the time of the equinoxes at six oclock in the morning, because then the sun arises in the east. Now let the observer understand that when the hour hand of the clock has moved from six to seven, the earth has turned fifteen degrees from west to east, but it appears to the observer that the stationary sun has gone up fifteen degrees. Thus the earth will turn fifteen degrees every hour, and when the hour of twelve is observed the earth has turned ninety degrees from west to east, and the sun is then in the noon or meridian. From this time the sun appears to the observer to go down at the rate of fifteen degrees every hour till it disappears in the evening at six o'clock in the west. This is because the observer is carried six hours with the revolving earth at the rate of fifteen degrees in an hour and away from the stationary sun since noon, or one hundred and eighty degrees, which is half the circumference of the earth since the observation commenced.

From the going down of the sun—six o'clock in the evening—the revolving earth will carry the observer at the rate of fifteen degrees every hour, to the place where his observation commenced twenty-four hours before. That is a complete revolution of the earth from west to east, therefore the observer sees the sun again arise in the east.

In the twenty-four hours, which is one revolution of the earth from west to east, the earth advances (turning from west to east), on her journey, in her orbit, around the sun one of three hundred sixty-five and one-fourth parts of her circuit around the sun. When she makes three hundred and sixty-five and one-fourth revolutions from west to east she completes her circuit around the sun.

Who cannot hereafter clearly see that the planets travel around the sun in their orbits from west to east in the same

direction as the hands of the clock are moving—the only direction they can travel as long as they are turning from west to east?

The fact is that the stationary sun and the stationary stars do appear continually circling the moving earth contrary to the hands of the clock. That is they appear to travel from east to west around the earth once in a year. This appearance is caused by the revolution of the earth from west to east in a year around the sun. Hence the astronomers mistake, because they have confounded the true motion of the earth from west to east with the apparent motion of the sun from east to west—the ecliptic which does not exist.

The third motion of the earth is not a consecutive motion. It is interrupted every six months by the stopping and turning of the earth in December and in June.

The north part of the earth, in six months, turns forty-seven degrees toward the sun and then the earth stops. At this time the sun is vertical about twenty-three and one-half degrees north of the equator. When the earth turns from the west to east the vertical sun's rays form the tropic of cancer.

At this point the motion of the earth is reversed and the north part of the earth turns away from the sun for six months. Of course, the south part of the earth turns in the same proportion toward the sun, till the sun is vertical about twenty-three and one-half degrees south of the equator where the vertical sun caused by the revolving of the earth forms the tropic of Capricorn. Here this motion stops again and a reversed motion begins for another six months.

Now it will be clear, if the earth did not have this six months' motion, the sun would always be vertical on the equator and the nights and days would always be of equal length from pole to pole.

But the earth has this motion so it causes the vertical sun to travel between the tropics and on the equator of the earth, twice in each year—in the vernal and autumnal equinoxes—and, then only, the nights and days are of equal length from pole to pole.

Thus it is clear that the six months' motion forms the tropical zone, the two temperate zones and the arctic zones, and therefore the seasons.

Without this six months' motion there could be no zones or seasons, neither unequal nights and days. The sun, from pole to pole, would rise at six o'clock in the morning, and set at six o'clock in the evening all the year around. The vertical rays of the sun would fall on no other place except the equator.

The earth is always turning in a right angle in her orbit in circling the sun. That is to say: the axis of the earth with her orbit is always forming four right angles. But she is in a horizontal position only in the equinoxes—that is, twice a year.

When the earth is in a horizontal position at the time of the equinoxes, if then a straight line is drawn from the center of the sun to the center of the earth, it will be perpendicular to the axis of the earth, that is exactly vertical with it, thus forming two right angles with the axis; and if extended through the earth it will form four right angles with the axis of the earth. The axis of the earth is always vertical with the orbit of the earth, but only horizontal with the horizon in the equinoxes.

December twenty-first when the earth stands still the South Pole is dipped twenty-three and a half degrees toward the sun from the horizontal position it had in the autumnal equinox. It is this dip that causes the sun to be then vertical on the Tropic of Capricorn.

And because the earth then stands still and her motion is reversed for six months, it gives the appearance that the vertical sun is traveling back from the tropic of Capricorn to the tropic of Cancer. Whereas the truth is the south part of the earth is turning away from the sun and the north part of the earth toward the sun for six months.

When the earth turns twenty-three and one-half degrees from December twenty-first she comes to her horizontal posi-

tion again. Consequently the sun is then vertical on the earth's equator—this is the vernal equinox.

When the earth has turned still farther twenty-three and one-half degrees she comes to the tropic of Cancer, where the sun is vertical, and it is vertical there because, since the vernal equinox, the earth has turned from her horizontal position twenty-three and one-half degrees toward the sun. And here she stands still and her motion is again reversed for another six months.

As the earth has this half-yearly motion we see the sun rise in the east and set in the west only in the equinoxes, but in the twenty-first of December, when the south part of the earth is turned from her horizontal position twenty-three and a half degrees, the sun rises and sets twenty-three and a half degrees south of the equator.

June twenty-first when the north part of the earth is turned twenty-three and a half degrees toward the sun from her horizontal position in the vernal equinox, the sun rises and sets twenty-three and a half degrees north of the equator.

Let us suppose the position of the earth on her orbit to be twenty-three and a half degrees off from a right angle. In such a case the earth could not travel for one second in her orbit around the sun, but would deviate and start in a spiral orbit into the space, which of course never would close, but her journey in such an orbit would soon come to an end, because the earth would break into fragments.

Therefore it is clear that the earth and the other planets are always at right angles with their orbits, in their ceaseless journey around the sun, because they always travel the same orbits and are always accomplishing their circuits from one circuit to the next, precisely within the same period of time. A mechanic will fix the tongue of a wagon at a right angle with the axles. Otherwise it would have an inclination to run off the road. If the tongue of a wagon is placed twenty-three and a half degrees off from a right angle the wagon will not stay on the road.

The correct and only position the earth can have is to be always exactly in a right angle with her orbit. That is to say that neither the north pole nor the south pole is in advance of the other in space. But when the earth has this rocking motion of six months, already explained, she only can be in the equinoxes when she is in her horizontal position pointing exactly into the true north and into the true south points in the heavenly vault. But when she stands still she is twenty-three and a half degrees off from the true north and the true south points in the heavenly vault, but not to the east nor to the west from those points, but up and down from them.

If the earth had only the consecutive motion from west to east and the interrupted or rocking motion of six months from north to south and again from south to north, she would accomplish her circuit around the sun just exactly at the very moment she comes to her vernal equinox. But this is not true of the earth now. She turns twenty minutes and twenty-one seconds longer from west to east till she comes to her full circuit around the sun. This space is, on the surface of the earth, a little over fifty seconds farther west than when she came to her vernal equinox. Of course, it causes the appearance that the vernal equinoctial point in the heavenly vault has moved back toward east fifty seconds during the year. This same backward movement of the vernal equinoctial point appears to take place from year to year, whereas the real cause is that the earth turns her surface toward the west from every vernal equinox fifty seconds till she comes to her full circuit around the sun. This is caused, as has already been said, by the uninterrupted turning of the earth from north to south, making one complete revolution in about 25,846 years, from north to south.

When the earth is in her horizontal position the terrestrial equator coincides with the celestial equator and the terrestrial poles with the heavenly poles. These conditions are permanent in the heavenly vault.

The reader must have a clear vision in his mind of the three motions of the earth in circling the sun.

Let us start now from the beginning of the vernal equinoctial year upon our journey around the sun, as the earth at this time is in her horizontal position and the sun is vertical above her equator, dividing the earth into two equal halves.

After we have traveled three months, and advanced one-quarter of our journey in the celestial vault, the north part of the earth is turned twenty-three and one-half degrees toward the sun. This brought the stationary sun vertical to twenty-three and a half degrees north of the equator. And here is the station of the earth where she stands still and her motion is reversed for another six months. This is June 21st.

When we travel another six months on our journey in the celestial vault, we have advanced half of the circle and have come to the autumnal equinox, where the earth is again in her horizontal position. Consequently the north part of the earth must have been turning away from the sun twenty-three and a half degrees since June 21st. When we continue our journey another three months around the sun, in the heavenly vault we have advanced three-fourths of our circuit, and the south part of the earth is turned then twenty-three and a half degrees to the sun, and this much turning of the earth toward the sun brought the sun vertical to twenty-three and a half degrees south of the equator, and this is the station where the motion of the earth is reversed again for another six months. This is the 21st of December.

There still remains three months of our journey in the heavenly vault to complete the circle to the vernal equinox from whence we started nine months ago. The earth will come again into her horizontal position. Consequently the constantly changing terrestrial poles will again coincide with the unchangeable celestial poles, and the constantly changeable equator of the earth, which always divides the earth into equal halves, must again coincide with the never changeable celestial equator.

In the very moment the equator of the earth coincides with the celestial equator our circle in the heavenly vault is closed in the vernal equinoctial point. This is the unchangeable Bi-

ble year, and it may be called the vernal equinoctial year, because it begins and ends in the vernal equinox. During the year the earth is imperceptibly and constantly turning from north to south, and always adjusting her poles and equator to the permanent celestial poles and equator, as is apparent in the equinoxes.

In the end of each year when the circle in the heavenly vault is closed in the vernal equinox, the imperceptible turning of the earth from north to south becomes apparent in that the equator of the earth on the Western Hemisphere is fifty seconds farther south than it was a year ago, and on the eastern fifty seconds farther north. This new equator divides the earth into two equal halves, just as the equator a year ago did. It cuts the old equator in ninety degrees east and in ninety degrees west from where the earth turns into two equal parts.

From any vernal equinox the earth will travel on her orbit twenty minutes and twenty-one seconds longer till she comes to her full circuit around the sun. While she is traveling to complete her circuit she turns from west to east fifty seconds, and this turning of the earth gives the apparent dropping back of the vernal equinoctial point in the heavenly vault, every year, of fifty seconds. This is the mysterious "precession" that makes the solar year always twenty minutes and twenty-one seconds longer than the Bible or equinoctial year.

If the earth did turn ninety degrees instead of fifty seconds from north to south in a year, that would bring the earth into her horizontal position in every vernal equinox, so that the new equator would run through the regions where the poles were a year ago, and the new poles would be on the equator of last year, and the new equator would cross the old equator exactly in a right angle.

It would take the earth on her orbit from the vernal equinox just one-fourth of a year till she accomplished her circuit around the sun. Consequently the apparent motion of the vernal equinoctial point in the heavenly vault would be ninety degrees backward from year to year, caused by the

turning of the earth ninety degrees from north to south since she left her vernal equinox. The direction the frigid zones are moving is not clear to me. God has withheld that from me, but what I have so far described I clearly see and know it to be correct.

It dimly appears to me that the north pole is coming on the Western Hemisphere over Labrador, in a southeasterly direction, at the rate of fifty seconds a year. That would bring New York under the arctic circle in about 3500 years, and the north pole would reach the present equator near the mouth of the Amazon river in 6480 years. Then the south pole would be on the island of Sumatra and the equator would run across the present poles.

In this case the equator would run on the Eastern Hemisphere along or in the middle of the Red Sea and over the Dardanelles, probably west of Warsaw, but east of Vienna and Berlin towards the north pole.

Of course the equator on the Western Hemisphere would run west of the Hawaiian Islands over Kamchatka and the new Siberian Islands. These lines are not taken from a globe, but of a small atlas on Mercator's projection, therefore they cannot be accurate, but will only serve to give an idea of my dim vision.

The reader will understand that if the north pole comes on the north part of the Western Hemisphere it will move away from the north part of the Eastern Hemisphere—that is, Siberia will be getting warmer in the same proportion as the Atlantic Coast of America grows colder.

If the north pole is moving the way I have described, in such a case the European countries will have very little of the north and south movement because ninety degrees to the east and ninety degrees to the west from where the frigid zones are moving the equators cut each other, and where they cut there, of course, can be none of the movement.

This cut of the equators is moving from west to east every year fifty seconds. Probably it is more correct to say it is

moving from northwest to southeast, because that is really the case.

Now it is clear from what has been said and explained that all the parallels and meridians that are used for international boundary lines must be continually moving from east to west.

This precession and the moving of the zones was described in the "Moving Zones" in the year 1893, and in the "Age of the World and the Mysteries of Its Creation" in 1905, but the devil has held the people of this world from giving glory to God so that they have silently suppressed these revelations of God these many years. But from now on God will see that all the servants of the devil will fall.

To explain the precession was a departure from the original which we left at the crucifixion of Christ.

CHAPTER VIII.

CHRIST, THE SON OF GOD.

The words, Messiah, the Prince, the Most Holy, have never any reference to the material body of Christ, but only to his spiritual and ever living soul. When Christ referred to his spiritual body it was always "I" or "Son of God," but about the material body he said: "It shall go with the son of man as is written."

We have already seen that the crucifixion of Christ took place in Jerusalem just exactly on the very day, as Daniel phophesied it should. Therefore it is clear that Christ came to be crucified. The Jews are not to be blamed for crucifying Christ, but for rejecting his doctrine that was of God.

It was impossible for God to know whether Christ would conquer the devil or be overcome by temptation. Christ endured the trial, conquered the devil and became the ruler of this world, the Messiah, the Most Holy.

Now God cast the devil out of heaven and limited his

power here and defined the end of his rule on earth to a fixed period.

The devil was an unmolested ruler on the earth till this time and carried even the very chosen people of God with him, so that there were only a few of the chosen ones who received the teachings of Christ.

All the creation in the material world is the work of God. All the spirits, even the devil was originally from God.

All the visible objects will return to the invisible electricity from which God created them, but the spiritual beings, the individual living beings, the angels of God and the angels of the devil and the devil himself will live forever. They are spirits and are indestructible.

John, the Baptist, bore record of Christ saying he was the son of God, and Christ himself said the same, and that "I came from my Father and will go to my Father." Consequently Christ as a son of God was in more confidence with his Father than the angels were, who are only messengers or servants of God.

When the chief of these angels disobeyed God, He rejected him, and this same unfaithful servant is the devil, the living wicked spirit who had unmolested sway both in heaven and on the earth till Christ conquered him on the cross.

John the Baptist said of Christ: "After me comes a man who was preferred before me, for he was before me." And Christ said to the Jews: "Before Abraham was, I was." This is because Christ was the spirit chosen, or God set him apart for Himself in heaven as His son. That is, he was a distinct individual being in heaven with God before there was any creation of the universe. He came down from heaven to conquer the devil, who carried all mankind with him. When Christ conquered him on the cross He rejoiced and said: "Be of good cheer, I have overcome the world."

It is the spiritual body of Christ that came down from heaven and conquered the devil on the cross. But the physical body of Christ came to existence on the earth according to the same law of God as all other human bodies in the world do.

To be more plain and to confuse the devil entirely, Christ was born of father and mother according to the same laws of God that produce all other physical bodies of mankind.

The Jews at this time were entirely materialists. They did not know that there was no death to the spirit of man, but they knew that the physical body would die, and this they expected would arise again.

Consequently when Christ said: "I am the son of God and I came down from heaven and will go to my Father," they thought he spoke of his material body, which they beheld. They said: "Is not this Jesus, the son of Joseph, whose fafather and mother we know? How is it then he says, 'I came down from heaven?' "

Every human being in the world is ruled and controlled by his spiritual body. The material body, which comes to dissolution at the end of our earthly existence is only an instrument of the spiritual body which will exist forever. He made it extremely plain that he was not God, but man. He said to the Jews: "If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that has told you the truth, which I have heard of God." He also said: "For as the Father has life in Himself, so has He given to the son to have life in himself. And has given him authority to execute judgment also, because he is the son of man." Christ advised the people to worship God only.

The devil could not deceive the Apostles. They knew Christ was a man. Philip said to Nathaniel: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." And Peter said Jesus of Nazareth was "a man approved of God by miracles and by wonders, and by signs, which God did by him."

The only difference there is between Christ and other mankind is that Christ existed as an individual spirit in heaven with God, and he came down to earth and took his temporal residence that was beginning to form according to the same law of God that forms material human bodies. It is this material body of Christ that the devil destroyed on the cross. And

by that very act he entirely brought his power on the earth under restriction. God did not permit him to pass these bounds.

The rest of mankind became individuals on the earth. That is, the soul of every man is of God, but unites in forming the material body on the earth. It becomes a blend of the soul and body of the earthly parents, and to some extent of their inherited traits. A child is not responsible before God for his wicked and unholy inclinations and motives till he becomes accountable for his own acts; when he reaches the age of reason. Then he is his own master, and consequently of his own volition God permits him to make the choice for his destiny—to serve either God or the devil.

Christ said: "A tree is known by its fruits." This means that a man is a child of God if the spirit of God dwells in him. Under such conditions it is impossible for him to depart one hair's breadth from the doctrine of Christ, which is to do the will of God, and he will do it at all hazards. Man is then of the divine nature and that means that the soul of that man is again identical with God. The "kingdom of God is within him." He is of God and has a perfect union with his Father. He communes with God on the earth and when he departs from his temporal residence he will rejoice, because he knows he will go to his Father to be with him forever.

At the time of Christ's birth the Jews were looking for the Messiah—the "son of David"—a temporal ruler who would re-establish the kingdom of his father David; but Christ declared: "My kingdom is not of this world."

The Jews had no knowledge of the spiritual kingdom of which Christ was the King. Therefore when Christ said: "I and my Father are one," and "I am the son of God," they thought he was blaspheming and became willing tools in the hands of the devil to crucify him, because they had no knowledge of God.

David foretold that the material body of Christ should see no corruption—and this word of God was fulfilled in that his body did resolve itself into electricity, and in that electric body, which he at will did discard and again did appear in,

after his crucifixion, he appeared to his disciples and others.

If Christ had not appeared to his disciples in a visible body after the crucifixion they would have thought him dead till the day of Judgment, because they were yet material in their views. Just before the ascension of Christ they asked of him: "Wilt thou at this time restore again the kingdom to Israel?" And he said unto them: "It is not for you to know the times or the season, which the Father has put in his own power. But ye shall receive power after that the Holy Ghost come upon you."

Till this time the Apostles were in seclusion and were huddled together in fear and trembling, and praying; but after they received the Holy Ghost all fear departed from them—they became bold and appeared in public declaring the kingdom of God, which did begin on the earth on the very moment when Christ conquered the devil on the cross. They knew now that they were of God, and the material body which had blinded them before became to them only a temporal residence on the earth. They knew that the kingdom of Christ was a spiritual kingdom that would exist forever.

It is the devil who deceives mankind into believing that the material body is all there is of man; whereas the material body of man is only his earthly residence, and in his departure from this world it will be cast away as a worn-out garment which is no longer fit for use.

It may be consistent to say that the material man is, as it were, a recording instrument whereby the ever-existing soul of man makes himself not only apparent, but concrete. To a wise man God appears to be more concrete than the earth itself. As an example of His power, consider that the most skillful man cannot make a timepiece that will keep exact time for one year. Yet the planetary system is so accurate a timepiece that the earth and the other planets, from the very time they started on their journey around the sun, have always accomplished their circuit, exactly from one circuit to the next, without the slightest variation. A fool says there is no God, but that all is chance. Thus hath the devil blinded his children.

The devil is a deceiving spirit and so blinds his victims that they think they are doing God's service while they are serving Satan! Christ knew this, for he said to his disciples: "The time comes that whosoever kills you will think he does God a service." And he also said to them: "Search the spirits." If it were possible, even the very elect would be deceived by the devil.

No man need be long deceived by the devil if he desires to know in whose employ he really is. His own secret thoughts and desires are the true likeness of his soul. They represent his soul visibly to him. If he is a child of God, then his soul is identical with the Holy Ghost that dwells in him, which is the spirit of God and he is in perfect peace with God, his only desire is to know the will of God that he may serve Him blamelessly and be His obedient child. He has conquered the devil, consequently the devil flees from him. He is the living soul with whom God dwells in his material body on the earth and after his temporal existence ends he will live forever with his Father.

The child of God is not deceived. He knows where he is and whither he goes. Death is no terror to him. He is no longer controlled by this material world, but by the spirit of God.

Now the devil will suggest to you that the case was not so with Paul, since he was continually tormented by the devil, and though he was preaching Christ to others he was afraid he himself might be cast away.

This is the only instance wherein God has taken a man against his will, who was a servant of the devil and made him an instrument to Himself.

But God is invariable in all His laws and ways. When He created man He put His spirit in him, with freedom to act so that every soul can make choice whom he will serve—God or the devil. He will not break His own laws. God desires obedient children and not slaves to live with Him.

Because Paul did not depart from the devil willingly, but

by force, he never had perfect peace but was tormented by the devil.

Paul was a willing tool in the hands of the devil. He was on his way from Jerusalem to Damascus to destroy the children of God when he was suddenly struck down and his spirit was carried before the throne of God, where he heard most wonderful things, which no man was allowed to utter. The presence of God was such a terrible sight to the servant of the devil that after seeing it Paul was willing to depart from his old master, the devil, and become the servant of God. He also was forewarned that he must suffer much, and when he knew that his departure from this world was near, he rejoiced.

Righteousness, truth, justice and love are all one. They flow from the same fountain, from the unalterable ever-existing God, and of these attributes of God are His true children likewise possessors. They are inseparable. If any of these essential qualities lack in any soul, it is a death soul—a child of the devil—but it does not know it; it is deceived by him.

Christ, the Apostles and the martyrs who sealed their holy lives with the death of their material bodies are good examples of true children of God.

The opposite is true of a perfect child of the devil. One is a perfect child of the devil when his conscience ceases to trouble him. Conscience is the voice of God or the voice of the soul. When man is entirely in the service of the devil God ceases to call him—that is—his conscience will no longer trouble him. He is now a willing tool in the hands of the devil, he is ready to go where ever his master leads him, and he finds delight in doing his master's will, because he is of the nature of his father, the devil. Falsehood, unrighteousness, strife and the love of this world are his soul's attributes, and with them the devil keeps his time continually occupied to the very last moment of his existence, and then is sure of his victim.

As long as the conscience of a man is not quiet, God has not lost all hope of his recovery, therefore He keeps calling to him. But he needs to say as the prodigal son did, "I will go

unto my Father.'' Then he must cease from sinning before he can become a child of God. As soon as he ceases from sinning he is in rebellion against the devil and is drawing nearer to God, and finally he will conquer and after God has purified him by ''fire''—that is by trials—the devil will try to draw him away from God. After God is satisfied that his new-born child is the conqueror, He will receive him with open arms, and he will receive the Holy Ghost and this is the sanctification of this man. He will never depart from God. He will be in perfect peace with God, and his conscience will never again trouble him.

The mother of Christ was a virgin, but she was not a maid. The word virgin has no reference to any sex or age. It does not mean a female and has no reference to the material body, but to the spiritual. Young children are ''virgins.'' Young men and young women; old men and old women are all virgins if they are the children of God—all those in whom the spirit of God dwells, are virgins.

The 34th verse of the 1st chapter of Luke is the devil's interpolation: ''Then said Mary unto the angel, 'How shall this be seeing I know not a man?' '' The angel did not tell her that she had already conceived, but that ''thou shalt conceive.'' It was then yet in the future. Consequently when the material body of Christ was being formed according to the law of God, the son of God, the individual being, Christ, came down from heaven and united with it and was born.

CHAPTER IX.

THE GENTILE TIMES.

We have already seen that God rejected His people, the Jews, in the year 4033 and turned then to teach the knowledge of God to the Gentiles, but in less than 300 years they also rejected the teachings of Christ and became willing tools in the hands of the devil. And hence the turmoil that has been in

the world, because the spirit of God departed and the devil ruled the world. But God at no time permitted him to transgress the prescribed limits within which he was bound, since Christ conquered him on the cross.

We also have seen that God revealed to Nebuchadnezzar in the image that there should only be four Universal Empires in the world, and then the Kingdom of God should come, that is Christ should rule in the world, not in the physical body but in the spiritual.

In the seventh chapter of Daniel we see that God reveals these four Universal Empires to him in a night vision, in the form of beasts. He describes each of them in a more particular manner as to their character and actions. In the seventh verse he describes the fourth beast as dreadful, terrible and strong exceedingly. He said it was different from all the beasts that were before it, and it had ten horns.

Daniel says in verse eight: "I considered the horns and behold, there came up among them, another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

The fourth beast in the seventh verse symbolizes the Roman power. And in the eighth verse the Roman power is divided into ten kingdoms, symbolized by the ten horns of the beast, and the eleventh horn symbolizes the temporal power of the Pope. And before it came into existence, three of the original ten kingdoms were destroyed. These three kingdoms were the Heruli, the Vandals and the Ostrogoths.

Odoacer, chief of the Heruli, took Rome in 476 A. D. and was king of Italy for seventeen years. His kingdom was overthrown by Theodoric, the Ostrogoth, who became king of Italy. Belisarius destroyed the Vandal kindgom of Africa in 535 and he also destroyed the Ostrogothic kingdom in Italy in 554. The temporal power of the Pope did not come into existence till the year 752. So we see God did reveal this thing correctly to Daniel over 1,000 years before it occurred.

Daniel saw in his vision, all the abominable works that the

devil did on the earth till the very end of his time, when the saints with Christ gathered around the throne of God to judge him and his angels, and after that the kingdom of God took place on earth. The vision troubled Daniel and he wanted to know the truth about it. He is told in the seventeenth verse that: "These great beasts, which are four, are four kings, which shall arise out of the earth." In the eighteenth verse he is told: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."

Then he desired to know the truth of the fourth beast. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn which had eyes, and a mouth which spoke very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints and prevailed against them until the ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be different from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces, and the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them; and he shall be diverse from the first; and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given in his hands, until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

After the Western Roman Empire was destroyed these ten kingdoms into which it was divided were ruled according to their own religion, but in course of time the Pope became a

spiritual monarch over Europe and these kings for a long time were only his servants, and were forced to take orders from him. The temporal power of the Pope was in itself an insignificant one in comparison with the other kingdoms. As long as the rulers of Europe obeyed the Pope it was an easy matter for him to do just what appeared good to him. In the eighth verse "little horn" is the Pope's temporal power. And before it came into existence three of the original kingdoms were destroyed.

In the twentieth verse, we see that Daniel was anxious to find the significance of the ten horns that were in the head of the fourth beast, and of the other which came up, and before whom three fell, whose look was "more stout than his fellows." This is the spiritual power of the Pope—his temporal power is a "little horn," but his spiritual power is more stout than his fellows, that is, because the rulers of Europe were subject to his orders.

In the twenty-fourth verse, Daniel is informed with plain words that the ten horns out of the fourth kingdom are the ten kings that shall arise and another one shall rise after them, and be different from the first and he shall subdue three kings. It is the spiritual power of the Pope that subdued these three kingdoms, who was different from the temporal powers of the kings in Europe.

From the time of the Council of Nice two factions, Arians and Athanasians, continued to persecute each other for 300 years.

After this there was no trace of the spirit of God in the church that Christ established on the earth.

The Gothic kingdoms were of the Arian persuasion. Odoacer took Rome in 476 A. D. and did not permit the election of the Pope without his consent. Consequently this power must be done away with before the Pope could exercise his spiritual power.

The Ostrogoths were encouraged by the Emperor Zeno to come to Italia and conquer Odoacer, which they did. And after

that the Vandal kingdom of Africa and the Ostrogothic kingdom of Italia were destroyed by Belisarius. The other kingdoms of the Arian faith were converted to that of the Athanasian. Thus this powerful opposition to the Pope's spiritual power came to an end after having desolated the earth for 300 years. Gibbon says: "The Visigoths and the Suevi were allured or driven into the faith of the Catholic communion. The ambassadors of Recard (the king of Visigoths) respectfully offered on the threshold of the Vatican, his rich presents of gold and gems. They accepted, as a lucrative exchange, the hairs of John the Baptist, a cross, which enclosed a small piece of the true wood, and a key which contained some particles of iron which had been scraped from the chains of St. Peter." The kingdom of the Lombards was the last of the Arian kingdoms to become reconciled with Rome.

Now the Pope became the sole spiritual ruler of Christendom, but there was no longer the spirit of God in the church. The church advises the rulers of Europe to bring their subjects to the church. The successors of Clovis, king of the Franks, inflicted one hundred lashes on the peasants who refused to destroy their idols—such conversion is not of God but of the devil.

Daniel continues in verse 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change time and laws, and they shall be given into his hands until a time and times and dividing of time."

The Pope says he is the "Vicar of Christ on the earth." If he were he would have the spirit of Christ, and would always have been led by it. And, in the church, there would have been a continuous peace, joy, harmony, happiness, truth and justice because these are the attributes of the spirit of God.

The works of the church prove that the Pope is the Vicar of the devil and it is the devil who has done all this horrible work, which Daniel beheld in a vision, and the Pope has only been an instrument to carry out his master's will to "wear

out the saints of the Most High. And they shall be given into his hands until a time and times and the dividing of time." That is, one circuit of the earth around the sun is 360 degrees, and the times mean two circuits—that is, two times 360 = 720. And the dividing of time means half a circuit or 180 degrees. Thus we have the 360, plus 720, plus 180 = 1260 degrees; that is, 1260 years, which means that God permitted the devil to rule the world for 1260 years.

In the 26th verse, Daniel is comforted with the word that the judgment will sit—that is, the judgment of God—and they shall take away his dominion. The kings of Europe will do it by withdrawing their support from the Pope, "to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

God showed to Daniel, in a vision, what the devil was permitted to do on the earth. But Daniel was never permitted to know the end of the devil's dominion. In the fourth verse of the twelfth chapter he is told: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end."

In the verses six and seven, Daniel relates a conversation that he heard between two men. One asked, from the other, "How long shall it be to the end of these wonders?" Then the man clothed in linen put up both his hands toward heaven and swore by God and said that it shall be for a time, times and a half, which is already explained to be 1260 years.

In verse eight Daniel says: "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" In verse nine Daniel is informed again that the words are closed up, and sealed till the time of the end. "Many shall be purified, and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Verse 11. "And from the time that the daily sacrifice shall be taken away and the abomination that makes desolate set up, there shall be 1290

days, that is, 1290 years, to the time when judgment will sit in heaven to judge the devil and his angels. Verse 12. "Blessed is he that waits and comes to the thousands, three hundred and five and thirty days." That is to say, 1335 years from the time when desolation was set up the devil and his angels will be judged, and the kingdom of God established on the earth. Verse 13. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." Daniel is informed that when the judgment of the devil and his angels begins he will be one of the judges before the throne of God.

In verse 11 is pointed to us the time from where the 1260 and 1290 and the 1335 years begins. It is from the time the daily sacrifice shall be taken away and the "abomination that makes desolate set up." The daily sacrifice means the true worship of God. This came to an end in the year 610 when the image worship was established in the church.

The Bishops of Rome had for years tried to obtain from the emperors of the East the title of Universal Bishop of Christendom, but not until Phocas, the murderer, a perfect instrument of the devil—I only mention this because it is natural for birds of the same feather to flock together—did give that title to Boniface III in 607 and his successor, Boniface IV, who ruled Christendom from 608 to 615, received from Phocas the Pantheon, in Rome, and dedicated it to the worship of the saints and the Virgin Mary. These Popes fraternized with Phocas, they were of the same spirit—that is, of the devil. Here was the abomination set up—the image worship which makes desolate. Phocas was killed in 610 plus 1260 = 1870, the year in which Victor Emanuel took Rome, because the rulers of Europe withdrew their support from the Pope.

We have again 610 plus 1290 = 1900—the year when Judgment was set up in heaven to judge the devil and his angels. We will add the year 1335 to 610, we then have 1945, when the devil and his angels have been judged and the kingdom of God will reign on the earth forevermore.

We have already seen how God undertook to teach the

Children of Israel to become His children, but they entirely departed from God and became the children of the devil. Consequently God rejected them and left them in the power of their own chosen master. However, God limited the reign of Satan on earth to 2520 years, when He, after having judged the devil and his children, at the expiration of the 2520 years, will again rule on the earth.

Nebuchadnezzar in the year 605 B. C., according to God's commandment, captured Jerusalem, because God rejected His people. Therefore the year 605 is the year the "tree was cut down," which was to remain down "till seven times pass over him." God permitted the devil, whom the Children of Israel chose for their ruler, to rule in the world for 2520 years. When we subtract the year 605 from 2520 we have the year 1915. We add to this the eight years for the error that is in the vulgar era and four years for the time of grace, and thus have the year 1927 A. D. Then the kingdom of God will be established on the earth. This may be the shortened time that Christ speaks of. Watch this year.

We have seen that Daniel's prophesying brought us to the year 1945, before the kingdom of God would be established on the earth, but Christ told his disciples that the time being shortened, because of the abomination of desolation spoken of by Daniel, the Prophet, that no flesh would have been saved, if the work of the church, as an instrument in the hands of the devil, during the 1260 years, had not been checked and the original time of the devil shortened, Therefore let no man slumber or be blindfolded by the devil. The court has been in session, in heaven, since 1900, to judge the devil and his servants. The plans of the wicked will never again mature to their full satisfaction, but will finally revert to their own destruction. And the judgments of God, on the earth, will increase and be of various and of wonderful nature, in order to awaken the world from the devil's delirium. Let no man be deceived by the devil, that the coming judgments of God are "accidents or natural causes." Christ said, "Not a sparrow

will fall to the ground without the knowledge of God." Consequently whatever happens in this world is by permission of God.

CHAPTER X.

THE REVELATION OF JOHN.

We have already seen that God, in a general way, revealed through Daniel all the future time from the beginning of Nebuchadnezzar's reign in the year 605 B. C. till the kingdom of God will again be restored on the earth in 1945 A. D. But now through John he describes the events on the earth and the doings of the devil among men, within the prescribed boundaries in which God permitted him to act, in a more particular manner, since the crucifixion of Christ.

In the first verse of the first chapter we see that this revelation Christ received from God: "to show unto his servants things which must shortly come to pass." And he revealed it to his servant John.

Under the name of the seven churches God describes seven different periods of time in succession, each of equal duration. This time began from the crucifixion of Christ and extended to the year 1900, when the judgment of the devil and his angels began in the court of heaven. But the division from the crucifixion we cannot use because we would by so doing lose the benefit of the chronology in the vulgar era, which begins from the birth of Christ. And we are also told that God rejected the seventh period—Laodicean. But this revelation of John makes it clear that the sixth period ended in 1800 A. D. Therefore we will divide 1800 by 6 and will have six periods of time, 300 years each, in succession.

The messenger of Christ tells John in verse 18: "I am he that lives and was dead and behold I am alive forevermore, and have the keys of hell and of death." Christ has no reference here to his physical body but to his spiritual. The Jews were spiritually dead. When Christ came on the earth they

were in the employ of the devil, because the spirit of God was not in them. Christ said: "I came unto my own"—yes, he did, but they rejected him. "Behold I am alive forever more." That is to say, the spirit of God will never depart from the world. It will be with the children of God, wherever they are, and have the keys of hell and of death.

When Christ conquered the devil on the cross he became Prince of Life, thus he opened the dark domain (hell) of the devil. The doctrines of the teachings of Christ are the keys that open the door to the children of the devil to escape from his power and become the children of God. Christ said: "I am the door of the sheep."

In verse 19, John is told to "write the things which thou hast seen, and the things which are and the things which shall be hereafter." Verse 20. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches"—that is, the ruling spirit during each of these periods, is its angel or star, and "the seven candlesticks which thou sawest are the seven churches"—the seven periods of time.

CHAPTER XI.

THE SEVEN CHURCHES.

THE CHURCH OF EPHESUS.

In the second chapter we have the commencement of the first period, which extended to 300 A. D. In the first verse John is told to write, unto the angel of the church of Ephesus. That is, to the spirit of the first 300 years:

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

"2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast

tried them which say they are apostles and are not, and hast found them liars:

"3. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

"4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

"5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

"6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

"7. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

In the second verse Christ praises the people of the period, because they did not tolerate any wickedness. He said to his apostles: "Try the spirits," and this people according to his teaching did try everyone who said they were apostles, and when they found them deceivers, their doctrine was rejected because it was of the devil.

In the fourth verse the messenger of Christ tells John of the danger that was approaching the children of God because their spirit in the later part of this period was no longer zealous and fervent as in its beginning. This eagerness and desire and fervent love of the first Christians was the effect of the delight and joy which they derived from being in constant communion with God. In the close of this period they kept the doctrine of Christ pure, but they possessed no longer the fervent love that unites the child of God inseparably with his Father.

In the fifth verse the messenger tells John clearly that this slumbering will lead you to fall and you must repent and return to the original love from which you departed, or else "I will come unto thee quickly and will remove thy candlestick

out of his place, except thou repent." This is conditional—repent and return to God or else God will withdraw His spirit from the Church that Christ established on the earth. The candlestick is the light or the spirit of God and He would depart from the Church unless the Church returned to God. There is no halfway house for man, church, or nation to dwell in. When the spirit of God departed from the Church the spirit of the devil took possession of her completely. She became an instrument in the hands of the devil.

In the sixth verse the messenger praises the purity of the church, because she hated the doctrine of the Nicolaitans. In the seventh verse we are informed that to him who overcomes the devil, God will give to eat of the tree of life, which is in the midst of the Paradise of God. Paradise means the presence of God, and to eat of its trees is to enjoy the spiritual blessings and delights that a true Child of God will experience in communion with God. This spiritual life begins on the earth. Christ said the Kingdom of God is within you.

THE CHURCH OF SMYRNA.

In the eighth verse the second period begins from the year 300 and extends to 600. John is told to write unto the angel of the Church in Smyrna under this period. This is a message to the Children of God.

"9. I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

"10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

"11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

Christ is addressing in the ninth verse two different spirits—people who are led by the spirit of God and those who are

led by the spirit of the devil. To the first he says: I know thy works, tribulation and poverty. Their works were of God. They were persecuted and they were poor in spirit, longing and desiring to become perfect in the sight of God.

To those who were serving the devil, he says: I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan; that is, a dwelling place of the devil.

In the tenth verse Christ admonishes his people of the coming calamities, saying: Fear none of those things which thou shalt suffer.

Behold the devil shall cast some of you into prison that ye may be tried. God does not know what His children will do till they are left in the power of the devil, and therefore He permitted this persecution for ten years.

History proves that the Emperor Diocletian issued a general persecuting edict of the Christians in Nicomedia in the year 303 A. D. This edict remained in force throughout the Roman Empire for ten years. On the 13th of June, 313 A. D., in Nicomedia, Maximin's last imperial act was to issue an edict of toleration to the Christians. They were now permitted to go to their homes and the confiscated property of their churches was restored. They could worship God again without fear, after having had "tribulation for ten days," which means ten years. Here you see how God limited the work of the devil within ten years and His decree was carried out according to the description John had written down.

John concludes the tenth verse with these words: "Be thou faithful unto death and I will give thee a crown of life." This means the physical death. Be faithful to God—let the devil destroy your material body—your spiritual body will receive the crown of life; that is, you shall be the child of God.

In the eleventh verse we are informed that he who conquers the devil will not be hurt by the second death. The

second death is the day of general judgment when everyone shall receive according to the spirit he possessed when he left the earth.

THE CHURCH OF PERGAMOS.

The description of the third period begins in verse twelve under the name Pergamos, and ends with the seventeenth. This period began 600 A. D. and ended 900 A. D. The 12th verse: "And to the angel of the church in Pergamos write: 'These things saith he which hath the sharp sword with two edges!'" The messenger of Christ orders John to write to the Children of God that live on the earth during the third period—from 600 to 900. The 13th verse: "I know thy works and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith even in those days wherein Antipas was my faithful martyr." Christ tells his disciples that the third period will be ruled by the devil, and his disciples will live among the children of the devil, and when they oppose the doctrine of the devil they will die a martyr's death for protecting the doctrine of Christ and opposing that of the devil. This Antipas clearly means the Children of God, who rebelled against the image worship established by the Pope with the aid of Phocas in 610, and were destroyed by the wars against the opponents of the devil's worship in which the Popes were finally conquerors, and called the devil's doctrine the orthodox faith.

The 14th verse: "But I have a few things against thee because thou hast there them that hold the doctrine of Balaam who taught Balak to cast a stumbling block before the Children of Israel, to eat things sacrificed unto idols. The doctrine of Balaam and the advice he gave to Balak was to teach the Children of Israel to depart from God; then Balaam said to Balak God would reject them. Now there were already among the Children of God those who had no longer the pure teachings of Christ. Verse 15: "So hast thou also them that hold the doctrine of the Nicolaitans which things I hate." It will be remembered that the church of the Apostles, during the first

period, hated the doctrine of the Nicolaitans, but now they do not hate it.

Verse 16: "Repent, or else I will come unto thee quickly and will fight against them with a sword of my mouth." That is against those who have departed from the pure doctrine of Christ, he will fight with the word of God as a weapon.

Verse 17: "He that has an ear, let him hear what the Spirit says unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows save he that receives it."

To him that conquers the devil Christ will give to eat of the hidden manna. The manna that the Children of Israel ate was visible, physical food, but this is hidden, invisible spiritual food—the union with God and Christ. And a white stone, that is, the pure truth from God without any intermixture of the devil's doctrine. And in the stone a new name written, which no man knows save he that receives it. This is the New Jerusalem which means the spirtual life of a child of God on the earth.

THE CHURCH OF THYATIRA.

Here we have the Revelation of Christ that he gave to his servant, John, concerning the Spirit that would and did rule Christendom from 900 to 1200 A. D. written down by John from verse eighteen to the end of this chapter, under the name of Thyatira.

Verse 18: "And unto the angel of the church in Thyatira write: These things says the son of God, who has his eyes like unto a flame of fire and his feet are like fine brass." Christ communes only with his servants on the earth, because they are of the same spirit. We are told in chapter 1st, verse 20, that the seven stars are the angels of the seven churches, that is, the spirit of God that prevails on the earth during each of these periods, and the seven candlesticks are the seven churches. Therefore the church, and a candlestick, means the light of the world, which the Children of God are, and to them Christ re-

veals the works of the devil, that they may be able to conquer him and to carry out the warfare against him until the end of his time comes, when the spirit of God will again rule on the earth.

Verse 19: "I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first." 20: "Notwithstanding I have a few things against thee, because thou sufferest that woman, Jezebel, which calls herself a prophetess, to seduce and to teach thy servants to commit fornication and to eat things sacrificed unto idols."

In verse 19 Christ approves his servants, but in this he says: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel." Jezebel was the wife of King Ahab of Israel; she slew the prophets of God and destroyed all the knowledge of God in Samaria and in the kingdom of Israel, and in its stead introduced the worship of Baal. Woman all through the scriptures, symbolizes the church. In this place Jezebel is the symbol of the established orthodox church from 900 to 1200 A. D. And the spirit of the devil that she tried to infuse during this period into the children of God is indicated by the words "to teach and to seduce my servants and to eat things sacrificed unto idols."

Verse 21: "And I gave her space to repent, and she repented not." 22: "Behold, I will cast her into a bed and them that commit adultery with her into great tribulation, except they repent of their deeds." These sayings refer to the corrupt state of the orthodox church and to those who agree with her.

Verse 23: "And I will kill her children with death. And all the churches shall know that I am he which searches the reins and hearts; and I will give unto everyone of you according to your works." "I will kill her children with death" means that God will withdraw His spirit from the followers of the church and then, of course, they will be spiritually dead and will be led by the devil as an instrument in his hands. And all the churches—that is, all the children of God—shall

know that God discerns what is in the mind of any man as he is good or evil.

Verse 24: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine and which have not known the depths of Satan, as they speak, I will put on you none other burden." "But unto you, I say"—that is, to the children of God—"and unto the rest in Thyatira" means all those who are living on the earth during the period from 900 to 1200 A. D., either careless of their destiny or bewildered by the devil, not sure which way to turn, and have not this orthodox doctrine, which is of Satan, "I will put upon you none other burden." 25: "But that which you have already, hold fast till I come." "Hold fast till I come" is the word. It implies the coming judgments upon the devil and his instrument, the church.

Verse 26: "And he that overcomes, and keeps my works unto the end, to him will I give power over the nations." That he who conquers the devil and remains in the doctrine of Christ unto the end of his earthly existence, to him Christ will give power over the nations when the kingdom of God is established on the earth.

Verse 27: "And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Christ with the children of God will rule the world after God destroys the power of the devil.

Verse 28: "And I will give him the morning star. 29: He that hath an ear, let him hear what the Spirit says unto the churches." The morning star precedes the day. So do the children of God know that the darkness, the power of the devil, is passing away and light—the kingdom of God—coming to take the place of the kingdom of the devil.

THE CHURCH OF SARDIS.

The third chapter begins with the fifth period from 1200 to 1500 A. D. The message of Christ to his servants for this period is recorded under the name Sardis, by John, in the first six verses of this chapter. Verse 1: "And unto the angel of

the church Sardis write: 'These things saith he that hath the seven Spirits of God and the seven stars. I know thy works, that thou hast the name that thou livest, and art dead.'" Christ says that his servants have the name of being the children of God, but that the life which is the Spirit of God, had already departed from them during the years from 1200 to 1500.

Verse 2: "Be watchful and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God." Here we see how the actions of man which are controlled by the spirit that dwells in him, are examined by Christ before God in heaven. He says: "I have not found thy works perfect before God."

Verse 3: "Remember, therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Here Christ urges his children to return to the pure teachings of Christ or else judgment will come upon them.

Verse 4: "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white for they are worthy." Christ says there are only a few names in Sardis, that is, there are only a few people living on the earth during the period from 1200 to 1500 who have not departed from the teachings of Christ, consequently they alone are the children of God.

Verse 5: "He that overcomes the same shall be clothed in white raiment, and I will not blot out his name from the book of life, but I will confess his name before my Father and before His angels." Christ says that he who conquers the devil will be clothed in white raiment—white raiment signifies the purity of the children of God. 6: He that hath an ear let him hear what the Spirit saith unto the churches.

THE CHURCH IN PHILADELPHIA.

The message of Christ to his people during the sixth period from 1500 to 1800 A. D. is recorded by John under the

name Philadelphia, from the seventh verse to the fourteenth of this chapter.

Verse 7: "And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that has the key of David, he that opens and no man shuts; that shuts and no man opens." King David was never conquered, but did always conquer. That means that power and a key in the hands of one who has power will unlock any door. Christ says he has the key and when he opens the door no man can shut it, and when he shuts it no man can open it.

Verse 8: "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength and has kept my word and hast not denied my name." The open door is the translated Bible in the language of the people. Luther and Zwingle started this work in the beginning of this period and it was carried on by the servants of God, under great difficulties, but in the year 1800 all opposition, both to the translation and to the circulation of the Bible had entirely ceased. "And no man can shut it." The Roman church burned the translated Bibles for a long time, and put to death those who had them, but the word is that no man can shut the door that leads to God, therefore the devil could not do it. "Thou hast a little strength" means that the Spirit of God had almost vanished from the earth before the door was opened.

Verse 9: "Behold, I will make them of the synagogue of Satan, which say they are Jews but are not, but do lie; I will make them to come and worship before thy feet and to know that I have loved thee." By the word "Jews" is here also meant the children of God, as in the second period, and, "which say they are Jews and are not, but do lie," means not only the members of the Roman church, but of the Protestant churches also, who during the sixth period, and also now, expect by their dogmas and creeds or by some other prescribed formula, to inherit the Kingdom of God. To these people God says: "Behold, I will make them to come and worship before thy feet." This implies that before the Kingdom of God ar-

rives the members of these churches will reject their church doctrines and return to the doctrine of Christ and thus become the children of God.

Verse 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Here we are told that the children of God are the only ones who are free from the temptations that God will bring upon the earth before the rule of the devil comes to an end.

Verse 11: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" This is the spiritual Kingdom of Christ, which according to Daniel, will be established on the earth in 1945 A. D., but it may be sooner.

Verse 12: "Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God, and I will write upon him my new name." New Jerusalem is the name of the spiritual city that comes down from God, where Christ is the King, and all those who conquer the devil he will make, as it were, pillars of the temple of God, where the devil will have no part or share.

THE CHURCH OF LAODICEA.

The seventh period began in 1800 A. D. We have already the knowledge from Daniel's prophecy that the court in heaven convened in the year 1900 to judge the devil and his children, and at the end of 45 years the power of the devil and his angels will be entirely destroyed on the earth, and in the year 1945 the Kingdom of God will commence on the earth. Christ addresses Christendom during this last period under the name the Church of the Laodiceans, which is recorded by John from the 14th verse to the end of the chapter.

Verse 14: "And unto the angel of the Church of the Laodiceans write: These things says the amen, the faithful and true witness, the beginning of the creation of God."

These last words have no reference to the material body of Christ, but to the spiritual individual being who was a part of God before there was any creation of the material universe. Christ is not God, but he is of God, in the same sense as a drop of water is of the ocean. By this I wish to convey only an idea, and not to compare God with the ocean, as the earth itself is only a small thing. We know that the ocean is limited and all that we can form any conception of is limited, but God alone is unlimited. He inhabits the boundless space. The only knowledge we have of God is that which Christ declared on earth during his ministry, and after his ascension, through the Spirit to his servants. We know that Christ was limited because he himself said so. While he was a spiritual being in heaven he created nothing, but with his knowledge God created all things, and when he came down from heaven he did not create anything, but God gave him power to do miracles that his people might believe him to be the promised Messiah, who would deliver them from the bondage of the devil. But they said the miracles he performed were by the power of the devil. Christ was the son of God. He knew that God was going to create the earth and people it with individual beings, clothed in material bodies during their earthly existence. But the soul—the spiritual body of Christ—came down from heaven and was clothed on the earth with a material body, in the ordinary course of the natural law that God has provided for the production of human bodies. Whereas our souls became individuals on the earth.

Verse 15: "I know thy works that thou are neither cold nor hot; I would thou wert cold or hot." We have already observed that the Apostolic Church retained the doctrine of Christ pure until 300 A. D. The only cause for complaint Christ had against them was that they had lost their first love. During the second period to 600 A. D. The church is divided into two parties—those who are Jews and those who claim to be Jews. That is, the true Christians, who have kept the pure doctrine of Christ and those of the synagogue of Satan. During the third perod to 900 A. D. the children of God were

killed for keeping the pure doctrine of Christ by those who had adopted the doctrine of the devil. During the fourth period to 1200 A. D. Christ is well satisfied with the purity of the doctrine of the children of God, but warns them of the coming danger, because the children of God permitted the woman Jezebel—the Roman church—to mix the pure doctrine of Christ with that of the devil. During the fifth period to 1500 A. D. the doctrine of Christ remained no longer pure. The children had only the name "Christian," but not the Christian's life. However, Christ says there are yet a few names in Sardis who have not defiled their garments—that is, who still retain the pure doctrine of Christ. During the sixth period to 1800 A. D. Christ says to his people, "thou hast a little strength." But during the remaining time to 1945 A. D. of the devil's dominion on the earth Christ has no people at all who keep his doctrine. The devil has succeeded in mixing the doctrine of Christ with his so that all the opposition of the nominal Christians has ceased and he is left to do his will, unmolested. Therefore Christ wishes that these nominal Christians were either cold or hot. That is, it would be better if they were entirely careless of their destiny or else fervently longing and seeking for the spirit of God, which they feel is not ruling them; or again to feel at perfect ease after having performed some manipulations, whereby the devil makes them feel that they are the children of God, though they are in the devil's employ.

Verse 16: "So then because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth." Because the nominal Christians were luke-warm—that is, they felt perfectly contented with their condition—therefore God rejected them in 1900, when the court in heaven convened to judge the devil and his servants.

Verse 17: "Because thou sayest: 'I am rich and increased with goods and have need of nothing,' and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Because you think you are the children of God—and know not, you are wretched, and miserable, and poor and

blind and naked. These mean that you are entirely deceived by the devil and his spirit dwells in you and leads you.

Verse 18: "I counsel thee to buy of me gold tried in fire, that thou mayest be rich, and white raiment that thou mayest be clothed and that thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Christ says: I counsel thee—that is, these deluded victims of the devil—to come and receive the true doctrine of Christ, which leads to God. Gold tried in fire means truth tried and proven, and white raiment means the purity of the children of God.

Verse 19: "As many as I love, I rebuke and chasten: be zealous, therefore, and repent." There are at present people living who are not deceived by the teachings of the devil and are trying to live lives acceptable to God, those are the ones Christ loves, and so he brings upon them trials and temptations to purify them for the Kingdom of God.

Verse 20: "Behold, I stand at the door and knock. If any man hears my voice, and opens the door, I will come into him, and will sup with him, and he with me." Let anyone cease from sinning and have a sincere desire to turn to God, the devil will flee from him, and Christ and he will become on friendly terms, and he will be led by the spirit of God, and his former master will not dare approach him again.

Verse 21: "To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Christ grants to everyone who conquers the devil a seat with him in his throne, which he received from God, because he conquered the devil on the cross.

Verse 22: He that hath an ear let him hear what the spirit says to the churches.

THE COURT IN HEAVEN.

In the fourth chapter John describes the establishing of the court in heaven in the year 1900, which is now in session there. I recommend everyone to read this chapter carefully

that he may understand the pen picture of this court as given by John.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"2. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.

"3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

"4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

"7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

"8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

"9. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever,

"10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

"11. Thou art worthy, O Lord, to receive glory and

honor and power, for thou hast created all things, and for thy pleasure they are and were created."

In the first verse he says, "After this I looked, and a door was opened in heaven." That is, after these events which he saw take place on the earth, which he describes in the first three chapters, he was translated into heaven to witness future events there.

From the second verse to the sixth John describes God on His throne, surrounded by twenty-four elders; and before the throne of God he saw seven lamps of fire, which are the seven spirits of God. These are the pure Spirits of God that came successively to earth during the seven periods, but the Spirit of the first period only remained pure. At the present time there is no more pure Spirit of God on the earth, because the devil has destroyed the doctrine of Christ.

In verse 6 John says he saw round about the throne four beasts. There are no beasts in heaven nor any material objects, neither any created thing. Heaven is the abode of God, and nothing else can enter there except pure spiritual beings—the souls of the children of God which are of God. John himself was in spirit there, and he saw with his spiritual eyes the spirit there which appeared familiar to him, but these four beings nearest to God were different. These are Enoch, Moses, Elijah and Christ. These men did not experience the physical death in the manner which is common to all men at the end of their earthly existence. Their bodies did return to invisible electricity and with these immaterial bodies John saw them near the throne of God, and they did not appear right to him in the spiritual world. Christ truly expired on the cross, but his body did not "see corruption." It returned into electricity and with that electric body he appeared after his passion, and with it he ascended into heaven.

John continues to describe his observations in heaven in chapter five. In the first verse he says he saw, in the right hand of God, a book written within and sealed with seven seals. This is the book in which a correct record is kept of the works of the devil and of his children on earth during the

seven different periods of which the last is just expiring. And in this book is also a record of what the seven spirits of God were able to accomplish on earth during these periods.

"2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

"3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

"4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

"5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The Lion of the tribe of Judah and the Root of David have reference to the physical body of Christ. Joseph was of the house of David, therefore he was of the Root of David, and David was of the tribe of Judah, consequently Christ was the Lion—the conqueror of that tribe—and has prevailed to open the book. That is, he has acquired a right to that by conquering the devil. Christ resisted the devil till the devil destroyed his physical body, thus he conquered the devil and obtained the right from God to open the book and to loose the seven seals thereof, and to judge the enemy of this world, the devil, whom he conquered on the cross.

Verse 6: "And I beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." John saw before the throne of God standing a sacrificed Lamb, which represents the physical body of Christ, the Root of David, the Lion of the tribe of Judah. This is the Lamb of God who took away the sin of the world and acquired the title of King, to the Kingdom of God on the earth.

Verse 7: "And he came and took the book out of the right hand of Him who sat on the throne." 8: "And when he had taken the book, the four beasts and four and twenty elders

fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints." 9: "And they sang a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kingdom and tongue and people and nation." 10: "And hast made us unto our God kings and priests, and we shall reign on the earth." When the Kingdom of God is established on the earth in 1945, these saints, who are now judging the devil and his angels, will reign with Christ and all other saints, on earth—not in a material body, but in spirit.

Verse 11: "And I beheld, and I heard the voice of many angels around about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands." 12: "Saying with a loud voice: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings.'" 13: "And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them heard I saying: 'Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever.'" When the court in heaven was organized in 1900 and Christ, the conqueror of the devil, received the book from the hand of God, where the records are kept of all the works of the devil and his children. From that time there has been a great rejoicing in heaven, and when the Kingdom of God is established on the earth, the name of God will never again be blasphemed, neither will the Kingdom of God suffer any more violence. 14: "And the four beasts said, 'Amen.' And the four and twenty elders fell down and worshiped him that lives forever and ever."

CHAPTER XII.

THE SEVEN SEALS.

THE FIRST SEAL.

The sixth chapter begins with the record of the proceedings of the court in heaven. Christ opens the seals one by one, beginning with the first. And then the examination of what has taken place on earth during each of the seven periods, which we have already considered under the name of the seven churches, begins.

John is the eyewitness of the proceedings of this court and hears their conversation. His record begins in first verse:

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

White horse here means the purity of the religion of Christ. The Apostolic Church kept the doctrine of Christ pure till 300 A. D.

THE SECOND SEAL.

"And when he had opened the second seal, I heard the second beast say, Come and see.

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

This period extends to 600 A. D. Red horse means departure from the doctrine of Christ. In the very beginning of this period the devil infused his spirit into the church and framed creeds and doctrines by which he divided the church into two hostile factions—to the Athanasians and the Arians who killed each other with a devilish fury.

THE THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse;

and he that sat on him had a pair of balances in his hand.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

When the third seal was opened John saw a black horse go out. That means the teachings of Christ were then entirely rejected by the church. During the first period the teachings of the church were pure, and therefore represented by a white horse. During the second it was mixed with evil, and during this third period, from 600 A. D. to 900 A. D. all the rays of divine light had entirely departed from the church. And he that sat on the horse is the devil. To him the voice of God came from heaven saying: "A measure of wheat for a penny and three measures of barley for a penny and see thou hurt not the oil and the wine." That is, you are permitted to traffic and do as you please with your church in worldly affairs, but you are not permitted by your church to destroy the spirit of God from the earth:

THE FOURTH SEAL.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

This period extends to 1200 A. D. John sees a pale horse and the rider's name was Death—that is the devil or the spiritual death of the church, which means a complete departure from God. The devil had prepared the church with his tenets to become a perfect instrument to do his work. This church is symbolized in the message to the church in Thyatira by the woman Jezebel. "And Hell followed with him," means the doctrine of Mahomet that was during this period conquering the world.

In the message to the church in Thyatira we have the

sentence: "And I will kill her children with death." It was explained there to mean spiritual death. And here it is stated that to these instruments of the devil. the orthodox doctrine of the Roman Church, and Mahomet's doctrine, God gave power to kill with death—that is with the spiritual death. And by the beasts of the earth is meant the rulers of the world, who were driven, as a consequence of these devil's doctrines, to the killing of mankind.

THE FIFTH SEAL.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

This period extends from 1200 A. D. to 1500 A. D. During the last period the devil had driven away every vestige of the spirit of God from the church. Consequently the spirit of the devil had no opposition any more, and the church became a willing tool in the hands of the devil. He prepared a murdering machine—the Court of Inquisition—which the devil called "the Holy office." The work of this machine was to destroy all those who did not entirely reject the doctrine of Christ. The Roman Church was the power to run this devil's machine. She did run this machine zealously with all the power God permitted the devil to give her. This she did, because she had no knowledge of God any more. She did not understand these sayings of Christ: "The time cometh, that whosoever killeth you will think that he doeth God service." That time had come, and then the church mercilessly carried out the mandates of the devil, unless the victim completely renounced the doctrine of Christ. The machine destroyed the children of God

all through this period and the next. And whenever it became apparent to the devil that the machine could not accomplish the work he had undertaken he had his servant, the Pope, to order the cross to be preached against them.

In the year 1205 A. D. Pope Innocent III ordered the Cross to be preached against the Albigenses. So the servants of the devil went to murder them at once, but the Albigences were a hard lot to destroy. Finally in 1228 A. D. the devil had the Pope to order Louis VIII, King of France, to murder these people. He did so and utterly destroyed them. These are the souls that John saw under the altar crying for vengeance, and was told it would continue yet a little season, that God would permit the work of the devil to go on.

THE SIXTH SEAL.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sack-cloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hid themselves in the dens and in the rocks of the mountains;

"And said to the mountain and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

"For the great day of his wrath is come; and who shall be able to stand?"

This period extends to 1800 A. D. John describes in allegoric language the work of the devil that God permitted him to do on the earth during this period. In the 12th verse he

says there was a great earthquake. Earthquakes signifies here war, or a general commotion. In the beginning of this period a war commenced, caused by the reform movement in the church and the translation of the Bible to the languages of the people by Luther, Zwingle, and others, and this was the beginning of the earthquake that continued all through this period and until Napoleon's power came to an end. "And the sun became black as sack-cloth of hair and the moon became as blood." By the sun is meant Gospel of Christ or the New Testament. The Gospel of Christ was and is peace on earth and good will towards men; and by the moon is meant the Old Testament.

God said to the people of this period in the message to the church in Philadelphia, "thou hast a little strength and I have set before thee an open door and no man can shut it." Consequently the Bible was translated from the Latin into the languages of the people, which is the only door and the way that leads to God; because it contains the teachings of Christ and a record of the dealings of God with mankind in the world. Now this open door the devil could not close, though the Roman Church tried all through this period to do it. But he did invent new tenets and got these very men, whom God had elected to open the door, to accept them as the doctrine of Christ. These men went to proclaim them to the world. Luther's dogma was the justification by faith. The belief or faith in God saves no one—devils believe and have faith in God but are not saved. Any one who sins is of the devil and no dogma or creed of the devil can save him, and one who does the will of God is of God and the devil can not prevent him from being saved and becoming a child of God.

Calvin was a very zealous servant of the devil. He did not only frame a dogma or a simple direction how a sinner might become a child of God, but declared boldly and firmly that God predestined a part of mankind and made them with an "irresistable grace" His children, and the other part of mankind God created for destruction. Consequently those created for God were saved, and those created for the devil, no

matter how good and pure they were, would be lost. There could not possibly be any escape from it, because it was an act of God. This was Calvin's doctrine. The world never before in its history heard the devil speak so plainly and openly before Calvin's time. He came in a more subtle manner in the form of creeds and dogma so as to deceive the church. The works of Calvin prove whose instrument he was. Servetus, who resisted this devil's doctrine, was condemned in Geneva on the 26th of October, 1553, to die by fire; on the very next day he was burned. It is clear to everyone that these Protestants, the so-called reformers, were instruments in the hands of the devil, because, after the translation of the Bible, they corrupted the pure teachings of Christ, which it contains, with their dogmas. Therefore John saw the symbol of the Gospel, the sun, turned black, and the moon became as blood, and that indeed was the case. The Protestants when in power were also persecutors and murderers. But the darkest hour of Christendom was in Paris under the Reign of Terror when the Gospel and all knowledge of God was entirely wiped out by the power of the devil. The heaven did entirely depart then "as a scroll when it is rolled together," and the work of the nominal Christians proves that Christendom is in darkness. Today the light of the Gospel of Christ and its power is entirely extinguished.

"And every mountain and island were moved out of their places"—means the political situation all through this period; but it has a more special reference to the doings of Napoleon as he changed the boundaries of the nations, and removed their kings; and some nations he wiped out of existence entirely. And it truly did appear then to the people of Europe that the judgment of God had come.

THE SEVENTH SEAL.

In chapter 7, John mentions events that he saw and heard under the seventh seal. He says in the first verse: "After this,"—that is after the dark day, when the sun became black and the moon is as blood, when the existence of God was denied

and there was a terrible commotion on the earth, he saw four angels standing on the four corners of the earth holding the four winds that they should not blow on the earth nor on the sea nor on any tree. After the final conquest of Napoleon the European powers combined under the name, "The Holy Alliance," in September 25th, 1815, to prevent such a turmoil from taking place again. This league came to an end after the revolution in France in 1830.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Angel means messenger, and wind means war, strife, or any political commotion. In the first verse we are informed that God restrained the European powers from war, after Napoleon was banished to St. Helena until 1830. The second verse begins: "And I saw another angel ascending from the east, having the seal of the living God." It means John saw a messenger who declared the pure doctrine of Christ, sent by the living God, whose existence was denied during the reign of terror, to the powers whose restraint was abolished in 1830. And who were now permitted again to carry on war both in the new and in the old world. By the sea is symbolized the eastern hemisphere, and by the earth, the western, or the lands newly discovered by Columbus and others after him.

In the third verse a general restraining order of God to the powers of the world not to carry on war is implied by the words, "hurt not,"—that is until those who are earnestly striving to become holy and pure are made sure or sealed to the Kingdom of God.

To our present day is the reference made. The powers do not seek war now nor any pretence to begin one, but are, as it were by common consent, trying to prevent it. In fact, some of them are trying to combine for that purpose.

Now is the time for anyone who is able to separate himself from the devil's dogmas to become holy and pure, a fit member for the household of God, while the door of mercy is open; which will be closed, when God withdraws his restraining order from the nations of the world from killing each other. And then the destruction of the kingdom of the devil will begin, and in its place the Kingdom of God will be established on the earth.

He is the real Jew within whom the spirit of God dwells, but he who is circumcised is only marked by that act as a descendant of Abraham. If he does the works of the devil he is not a Jew, he only has the name of being one. A true Christian is a real Jew, but he who does the works of the devil has only the name of being a Christian. This applies to any persuasion of any nation, people, or tribe in the whole world, that whosoever among them is just, righteous and pure, is led by the spirit of God that dwells in them, consequently such are real Jews, or the children of God.

From the 4th verse to the 9th, we see that an equal number from each tribe of the children of Israel were sealed to God, though there existed a great difference between them as to numbers and wealth. But just 12,000 were taken from each tribe—no more nor less. It indicates that it makes no difference as to the station or condition of man on earth, whether he be king or slave, rich or poor, white or black, or whatsoever shade his skin may be, or of what nation, tongues or tribe or of what persuasion he is, he is the same before God as far as his earthly condition or station is concerned. But the spirit that possesses a man makes all the difference in the spiritual world.

The lines of demarkation that separate mankind in this world are entirely abolished at the moment the imperishable, the indestructible, the ever-existing soul of man, departs from the material body to be forever with him whose servant he is when he departs from the material world.

CHAPTER XIII,

SCENE ABOUT THE THRONE OF GOD.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

"Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen."

In these verses John describes the scene around the throne of God in the court of heaven which was organized there in 1900 to judge the devil and his children.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

In these verses a special tribute is paid to those, who, during the 5th and 6th periods—from 1200 A. D. to 1800 A. D.

—were destroyed by the "Holy Office" or otherwise murdered by the children of the devil for the word of God and for keeping the doctrine of Christ.

In the 6th verse of the 8th chapter, when he had opened the seventh seal, there was a silence in heaven for about the space of half an hour. We do not know what the court in heaven transacted silently during that half hour (seven days) because it was not revealed to John. But we do know that in 1793 the reign of terror commenced in France, which is the dark day, when the existence of God was entirely denied by that nation. Consequently God permitted the devil to work among them the havoc he wrought. But when the people lost the light from the sun and the moon they were afraid, and returned to the worship of God again. Here the opening of the seventh seal was mentioned only because the events that John saw under it are already described in the 7th chapter.

Verse 2. "And I saw the seven angels which stood before God, and to them were given seven trumpets." Trumpets in the hands indicate wars and political commotion on earth, and each of these angels in their turn, during each of these periods, was to reveal it to the world.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

This was an angel of the Mosaic dispensation offering incense upon the golden altar which was before the throne of God. But these seven angels' trumpets in their hands belong to the gospel dispensation.

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

In these verses is described the indignation of God upon the Jewish nation for rejecting Messiah, the Prince of Life.

By the earthquake is meant the war that the Romans carried on against the Jews, which finally ended with the complete destruction of Jerusalem with most of the inhabitants thereof, and the expulsion of the remainder to wander throughout the world.

CHAPTER XIV.

THE SEVEN TRUMPETS.

THE FIRST TRUMPET.

"And the seven angels which had the seven trumpets prepared themselves to sound.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

In the seventh verse begins the description of the first period, which ended in 300 A. D. Hail and fire are both destructive elements; and they were cast upon the earth mingled with blood, means that the Roman power was destroying the Christians during the first period.

THE SECOND TRUMPET.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

We have already seen that the Apostolic church kept the pure doctrine of Christ during the first period. But to this second period Christ tells in the message to the church in Smyrna, to His disciples, that they are rich or the true disciples of Christ, and warns those who say they are Christians, and are not, but are blasphemers—the synagogues of Satan. And

we have also seen that when the second seal was opened, a red horse went out, indicating that the doctrine of Christ was already corrupted in the church. Now we are told, under the sounding of the second trumpet, from 300 A. D. to 600 A. D., that a great mountain appeared to John, as it were burning with fire, was cast into the sea, and the third part of the sea became blood. This mountain is Constantine the Great, and sea means multitude of people, and when the mountain was cast into the sea and the sea changed partly to blood, means that when Constantine adopted Christianity he mixed the doctrine of Christ with that of the devil. Consequently the pure doctrine of Christ that was taught by the Apostolic church departed from the church at this period. It is related by historians that Constantine promised to every convert to Christianity a white garment with twenty pieces of gold. Thus the converts added to the church were no longer transformed from the spirit of the devil to that of God, but were bought by a price, so of course, they were the children of their father, the devil. Gibbon also says that Constantine in the same year published two edicts, the first of which enjoined the solemn observance of Sunday, and the second directed the regular consultation of haruspices—that is, to inspect the entrails of victims killed by sacrifice, and by them tell the will of God.

When the spirit of God departed from the church, her children commenced to fight, and separated into two hostile factions—the Athanasians and the Arians. Now the devil's work began in the church. Each of these parties were busy under the guidance of the devil in formulating creeds and dogmas, whereby the devil finally captured the whole church. The first aim of the devil was to destroy the worship of one God. The Athanasians declared that there were three Gods, namely, the Father, the Son, and the Holy Ghost, and when the Arians objected to make God of Christ, they commenced to kill each other and both sought the aid of Constantine. Then Constantine called the Council of Nice for the purpose of restoring peace in the church, and summoned both of these hostile

factions there. Three hundred and eighteen bishops came with written charges prepared against their opposing factions. These charges they gave to Constantine, expecting him to settle their personal quarrels. Constantine burned these documents, and exhorted the church to peace and unity. The Nicene Creed, which asserts the Trinity of God, was the product. Three personal Gods were declared, by this council, to exist, and the work of each of these Gods was minutely described, and now the churches say it is a mystery—that God gave to us. Yes, it is an invention of the devil, and contrary to the teachings of Christ. There is no trinity in God, and cannot be, but only unity, as there is only one God, and whosoever teaches otherwise is not of God but of the devil.

Christ said He was the son of God, and John says that as many as received Christ to them gave He power to become sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Christ also said: "I and my Father are one," and again, "My mother and my brothers are these which hear the word of God and do it." These words of Christ declare that every one who receives the teachings of Christ and lives accordingly will be transformed into children of God—that is, their souls will be of God—like the spirit of God. Consequently God, Christ and His children are of the same substance, essence or spirit.

"For as many as are led by the spirit of God they are the sons of God." Hosea says: "Ye are the sons of the living God." All those who are led by the spirit of God to do His will are His sons and the brothers of Christ.

After the devil deceived the church she commenced to teach that Christ was God, which is blasphemy. God, Christ and all the Apostles say that there is but one God. The blasphemous, base and shameless slander that the devil invented to lead mankind away from God so blinded the church that her children could not understand the Scriptures any more. We read in Mark 10:18 "And Jesus said unto him, 'why callest thou me good? There is none good but one, that is God.'" And in Mat. 24.36. "But of that day and hour know-

eth no man, no, not the angels of heaven, but my Father only." God never revealed to Christ when the judgment of the devil and His angels was to begin, nor when His kingdom was to end. Of these things God kept Christ in ignorance, though He is judging the devil now.

The devil also knew that Christ was not God, as he called him the Holy one of God; and he also knew that Christ was a man, because he tempted him and crucified him. Christ himself never said that he was God, but he always said that he was man. He knew his mission on the earth was to conquer the devil, but when his hour approached he weakened, and prayed to God, "if it be possible, let the cup pass"—but always with the provision—thy will be done, and not mine. And when the devil crucified him on the cross, Christ cried to God, "My God, my God, why hast thou forsaken me?" Christ is not God, and no one need be deceived, except he who is willing to walk with the devil. Christ said that God is spirit, and therefore invisible and impersonal. No one has ever seen His shape. To Moses, God appeared in fire; to Ezekiel, in moving wheels; but to Christ in heaven as He is.

When Christ was on the earth he was a man, but now he is a spirit with God. And the Holy Ghost is the spirit of God that proceeds from the Father and the Son and from every child of God. There is but one God, and Christ was always of God, because he never sinned, therefore, he never was of the devil. And every true child of God is a son or daughter of God. But there is no "mother of God." That is a devil's invention also.

In John 15:24: Christ says he is a man. "If I had not done among them the works which none other man did." Moses calls him a prophet; Peter, "a man approved of God by miracles"; Stephen, "the just one," and Paul writes to Timothy, "For there is one God and one mediator between God and man, the man Christ Jesus."

John the Baptist said: He that cometh after me is preferred before me for he was before me." Preferred is the same as chosen, called, foreknown, foreordained, elected, or

predestinated as Paul puts it. Moses was chosen of God to accomplish the mission that God had appointed for him to carry out. So God has had and will have every one to carry out his appointed mission. Jeremiah was chosen and sanctified before he was born, and so was John the Baptist. But Paul was chosen when he was an instrument in the hands of the devil, destroying the children of God. Christ alone was chosen before there was ever any creation at all.

After Constantine having destroyed the pure religion of Christ in the church the devil's rule was supreme. By physical force the high offices in the church were obtained and held. Gibbon says that from the year 366 A. D. to 384 A. D. Damascus and Ursinus held the Episcopal seat in Rome. At the end Damascus prevailed." One hundred and thirty-seven dead bodies were found in the Basilica of Sicinnus, where the Christians held their religious assemblies." He also says that the saints and bishops procured an imperial edict from the Emperor Gratian to punish as a capital offence the violation, the neglect, or even the ignorance of the divine law. Here was Christ crucified by the church, as one was compelled to worship the devil or be put to death.

THE THIRD TRUMPET.

10. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." The great star that fell from heaven is Mahomet. God sent him to keep the knowledge of one invisible God on the earth. In the beginning of the period 600 A. D. to 900 A. D. was the darkest hour that ever existed on the earth. All children of God were driven away from the church, and the children of the devil were received into her bosom with great joy. When the inhuman monster Phocas, a tyrant of the lowest type, who usurped the throne of the Emperor Mauritius in Constantinople in the year 602, and killed him and all his family

without any cause or provocation whatsoever, assured the Patriarch of Constantinople that he held the Orthodox belief, he consecrated him in the Church of St. John the Baptist. Gregory I, Pope of Rome, rejoiced that the piety and benignity of Phocas had been raised by Providence to the imperial throne, and he prayed that the hands of Phocas might be strengthened against all his enemies, and that after a long and triumphant reign he might be transferred from a temporal to an everlasting kingdom. These extracts are from Gibbon.

By Gregory I and Boniface IV, with the permission of Phocas, image worship was established, which Christ calls the doctrine of Baalam, that is, of the devil. Now the devil was complete master in the Orthodox church. But in order to destroy entirely the doctrine of Christ, he had his servants call councils in Constantinople in the year 680 to condemn the "Monothetites," who held that in Christ was only one will—that of God, his Father. This is just what Christ taught. He said that no man can serve two masters. Him you serve whose spirit you possess. A tree is known of its fruits. Christ was of God and possessed the spirit of God, and he had a divine will and a divine nature. It is impossible for anyone to possess two wills and two natures. Christ taught that all who obeyed and and received his teachings would become the children of God—that is, they also would have one will—the divine or God's will. And who did not become the children of God were the children of the devil, and have the devil's will and do his bidding. To this all the Apostles testify. Paul says: "Know ye not that ye are the temple of God and that the spirit of God dwells in you?" And now we have not received the spirit of the world, which is the spirit of the devil. And in John 17:21: "That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." There is harmony here between God, Christ and His children. They all have the spirit of God; are of the same divine will and nature, therefore are the children of God. But Gregory, Phocas, and the Orthodox church did not under-

stand these scriptures, because they were the children of the devil.

When the church had rejected entirely the teachings of Christ, and the devil had entire control of her, God raised Mahomet to keep the knowledge of God in the world, and to check the power of the devil, when he stepped over the prescribed boundaries, within which God permitted him to rule till the end of his time. Mahomet preached sensual and materal religion, very pleasing for the devil to hear, but God did keep him continually warning the world that there was and is but one God, as is seen all through the Koran. Its third chapter is a fair example: "Say God is one God, the eternal God: He begetteth not, neither is He begotten, and there is not anyone like unto Him." God is the only object to be worshipped. That is Mahomet's doctrine, which has kept the knowledge of God in the world. And the darkness of the Christendom has not been able to shadow it, and it is as clear and pure among his followers as he delivered it. This third trumpet ended in 900 A. D.

THE FOURTH TRUMPET.

12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

This fourth trumpet corresponds with the time of the message to the church in Thyatira and with the fourth seal, and therefore is from 900 A. D. to 1200 A. D.

It will be remembered that Christ, in the message to his children in Thyatira, reproved them because they permitted that woman, Jezebel, who symbolizes the Roman church, to seduce them to depart from the teachings of Christ, therefore,

also the sun and the moon—symbols of the New and the Old Testaments, are partly darkened. The Scriptures were no longer perfectly clear even to the children of God.

Since the church became a devil's machine to prepare children for him and to destroy the children of God, God permitted the devil to rule within prescribed limits, but God sent His angel to warn the inhabitants of the earth, saying, in a loud voice: "Woe, woe, woe, by reason of the three trumpets which are yet to sound."

When the principal rulers of Europe destroyed the children of God at the command of the pope, God prepared the Turks to destroy the children of the Roman and of the Greek churches, and to keep the Turks in check God prepared the Mogul Empire. And when the rulers of Europe ceased to be the pope's tools, God permitted the decay of the Turkish Empire. Thus God did keep the works of the devil, by aid of the very servants of the devil, within the limits during the time of the tribulation from 1200 A. D. to 1800 A. D.

THE FIFTH TRUMPET.

Which is the first Woe. In the ninth chapter, first verse, the fifth trumpet is sounded. It covers the same time as the fifth message and the fifth seal did, and threfore is from 1200 A. D. to 1500 A. D.

CHAPTER IX.

A Star Falleth From Heaven.

1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man."

And in those day shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

In these verses is a pen-picture given to us of the Turkish Empire that God raised on the earth to propagate the religion of Mahomet, because the princes of Christendom were destroying the religion of Christ and the children of God.

John saw a star fall from heaven, and unto him was given the key of the bottomless pit. The star is the Turkish Empire, and more especially its first ruler and his successors. It fell from heaven because God prepared this powerful empire to propagate Mahomet's religion, which is material, sensual and impure, to Christendom, because it rejected the spiritual and pure religion of Christ.

The bottomless pit signifies the abode of the devil: Out of the pit arose smoke that darkened the sun and the air. Sun means the New Testament or the Gospel of Christ, and air is its influence on the children of God. The Mahommedans do not teach the New Testament, therefore, they do not know the light of the Gospel nor the happy influence derived from it, which is peace and joy with God. Consequently, its symbol, the sun, was darkened. But the moon, which is a symbol of the Old Testament, was not darkened, because it is read and taught to the Mohammedans.

In the fourth verse we see that a command was given to the Mohammedans not to hurt any green thing of the earth nor any tree, but only those men who have not the seal of God in their foreheads. It means that God did not raise the Turkish Empire to destroy the children of God nor those

who still retained some knowledge of God, but only those who had entirely departed from God, and were the instruments in the hands of the devil in destroying the children of God.

In the fifth verse we are told that the Turks did not kill those whom they conquered, but tormented them. History tells that they made them prisoners. Boys were trained for the Turkish army, young maidens were forced to a life of shame, and the rest were sold into slavery. When they captured Constantinople 60,000 persons were taken in the city and treated in this way. Death would have been preferable to such a life. They were to be tormented for five months. This is Bible language. One day in the Bible means one year, and since a month is equal to thirty days, we have thirty multiplied by five, or one hundred and fifty years. In verse 10 John says again that to these Turkish warriors was power granted to torment Christendom for five months, which is 150 years.

The absolute power of the Turks was first checked by Christendom in Europe on the seventh day of October, 1571, in the battle of Lepanto, when their navy, which ruled the Mediterranean Sea, was defeated by the united fleets of Spain and Venice. Until this time their dominion was increasing and all the powers in Europe were trembling in fear of them. With those whom the Turks conquered they did as they pleased.

Amurath I is the ruler of the Turks who first carried his conquest into Europe. He took Adrianople in 1361. Bejazel I carried the conquest far into Europe, but was himself defeated and taken prisoner by the ruler of the Mogul Empire, Tamerlane in the battle of Angora in the year 1402 A. D. Amurath II is the Sultan to whom God gave the commission on the 7th of October, 1421, to torment men a hundred and fifty years, which ended in the battle of Lepanto, October 7th, 1571. That is the tormenting of men ended, because the Turkish power was conquered and could not thereafter torment the conquered people as before. This Sultan left to the Greek Empire nothing but Constantinople.

The year 1200 is the beginning of the first Woe, and of the tribulation of the children of God, of which Daniel speaks. The devil was then sole monarch of Christendom. The sovereigns at this time were entirely under the dominion of the pope. Whether they were willing or not, whenever he ordered them to take the sword and kill those who walked with God, they did it, otherwise an excommunication would be pronounced against them, which meant the end of their dominion.

Fox's book of Martyrs says that in the year 1205 Pope Innocent III ordered a crusade to be preached against the Albigenses. Messengers were sent throughout the whole of Europe to raise a force of soldiers large enough to utterly destroy the Albigenses. "Promises of pardon for sins of the past, and indulgences to commit others in the future, were freely offered by the pope."

In the city of Beziers the Albigenese were offered their lives if they acknowledged the Romish church. They said: "Better to displease the Pope, who can but kill our bodies, than God, who can cast both body and soul into hell." The city was taken by the Pope in the year 1209, and all the lives were destroyed by butchering the people on the streets or burning them in their houses. When the order was given for the city's destruction an officer asked of the legate of the Pope how he could distingush those that were of the Roman church from the Albigenses. The legate replied: "Kill all, God will know His own." Yes, that is true; God knew the Albigenses.

After this the Pope's legate made a general of Simon of Montfort, who wrote to all the princes of Europe for more soldiers. When help came he took the castle of Beron and put out the eyes and cut off the ears of every man in the place. "One soldier alone excepted who was blinded of one eye only, so that he might lead the rest outside the walls, where they were left to wander where they would, and many of them perished. Simon next took the castle of Menerbe; the governor's wife, sister, and daughter, and more than a hundred other persons were burned alive."

While these atrocities were going on under the immediate supervision of the Pope's legate, Innocent III called a council in Rome, in the year 1215, attended by over 1200 heads of the church. In this council the devil added a new fangle to his religion—the "transubstantiation." They also decreed that any person who held contrary views to those of the Romish church should be shown no mercy, and kings, emperors and rulers, who did not drive away heretics from their dominions, were to be excommunicated. Finally, in 1228, King Louis VIII of France, undertook a bloody campaign against the heretics, and the unfortunate Albigenses were extinguished in blood. This is the way the devil had led the kings of Christendom to destroy the children of God whenever his machine, "the Holy Office," was not able to do it. These are the souls John saw under the altar, who were slain for the Word of God and for the testimony they held. Consequently, at the end of the period 1500 A. D., the Church of God had only "a little strength," because the devil's church had destroyed the children of God.

History tells of the constant destruction of mankind during this period. The Mogul Empires were conquering Asia and Europe, and destroying both Mohammedans and Christians alike. And the European rulers were constantly carrying on war among themselves. And the Turks were conquering Europe. Constantinople fell into their hands with a great slaughter in 1453. Truly there was woe upon the earth, and there were yet two more woes to come.

12. "One woe is past; and, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were pre-

pared for an hour, and a day, and a month, and a year, for to slay the third part of men."

THE SIXTH TRUMPET.

SECOND WOE.

The sixth trumpet, which is the second woe, extends to 1800, John begins in verse 13 to describe the work the Turkish Empire had to do under this period which they commenced under the first woe. It is with the Turkish Empire that God keeps the devil within the limits permitted during the fifth and the sixth periods—that is from 1200 A. D. to 1800 A. D.

John hears a voice from heaven saying: "Loose the four angels which are bound in the great river Euphrates."

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." This is again Bible time. A Bible year is 360 days, and a year for a day means 360 years, one month 30 years, one day one year, and one hour 15 days. So we have 391 years and 15 days that God kept the Turkish Empire to check the devil and to keep him within his limits on the earth.

The following is an extract from the Universal History of Israel Smith Clare, which proves when the commission of 391 years and 15 days that God granted to the Turkish Empire to keep the devil in check on earth, came to an end. The Greeks rebelled against the Turkish rule in the year 1821 and would have been subdued or entirely destroyed by the Turks, but England, France and Russia concluded to give the Greeks their liberty. For this purpose a combined English, French and Russian fleet was sent to the Grecian waters. "The refusal of Ibrahim Pasha to evacuate the Morea occasioned the battle of Navarino on the 20th of October, 1827, in which the allied fleet totally annihilated the Turko-Egyptian fleets." After the destruction of the fleet the Sultan grew only more insolent toward the allied powers and refused to give to the Greeks their liberty. In 1828 Russia declared war against him, and was victorious both in Europe and in Asia. In the meantime,

Ibrahim Pasha had been compelled by the French fleet to evacuate the Morea, and to restore to his Greek prisoners their liberty. "In January, 1829, the Sultan received a protocol from the three allied powers, declaring that they took Greece under their own protection and that they would consider another Turkish invasion of Greece as an attack upon themselves." The Russian armies made rapid progress in conquering Turkey. On the 20th of August, 1829, the Russians captured Adrianople. "And on the 24th of September, 1829, the peace of Adrianople was concluded between Russia and Turkey by which the Ottoman Porte acknowledged the independence of Greece." Here ends the commission of 391 years and 15 days that God gave to the Turkish Empire to slay men. Whatever the Turks have done since and will do again, it is with the consent of the European powers, and not by the commission of God.

When we subtract the 391 years and 15 days from the 24th of September, 1829, when the peace in Adrianople was signed, we get the 9th of September, 1438, which is the very time God granted the commission to the Turks to slay men. The Sultan, who ruled in 1438, was Amurath II. He conquered all the Greek Empire except Constantinople. Christian Europe gathered a powerful army and marched to the assistance of the Greek Emperor, but it was disastrously defeated by the Turks in the bloody battle of Varna in the year 1444.

Sultan Bajazet had extended his conquests far into Europe, and was besieging Constantinople. This was before the time appointed by God for the fall of Constantinople. God suddenly raised the Mogul Empire under Tamerlane, who conquered India and Persia, and desolated Asia Minor. Sultan Bajazet now relinquished the siege of Constantinople and marched against Tamerlane, but he was defeated and taken prisoner by the Mogul conqueror in the great battle of Angora in Asia Minor in 1402. Now the words: "Loose the four angels which are bound in the great river Euphrates" become clear, as the Turkish rule was destroyed by Tamerlane for a season. Surely they were not able to hurt any nation till permission was

granted to them. Now, God again permitted the Mogul power to decay as suddenly as it arose, and in 1421, Amurath received the permission of God to torment the conquered nations for 150 years, which ended in the battle of Lepanto in 1571. And the same Sultan, on the 9th of September, 1438, received permission to slay men on earth for 391 years and 15 days, which ended on the 24th of September, 1829. The populous districts about the Euphrates furnished the soldiers to the Turks to carry out this commission.

In verse 17 we see John again on earth; he beholds in vision the Turks carry on warfare with modern firearms against the Christian nations. Let no one be deceived by the devil that the invention of gunpowder, guns and cannons, or any of the modern contrivances, to destroy and to slay men on earth are accidental. No, they are the forcordained instruments of God to destroy the works of the devil and of his children in order that the Kingdom of God can be established on the earth.

Verse 20: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

21. "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—all through these 391 years, 15 days, there was wonder in heaven, because those, who were not killed by the Turks did not repent their wicked works and return to the doctrine of Christ, but still worshiped devils and idols. By idols is meant the image worship.

THE SEVENTH TRUMPET.

MESSENGER OF GOD.

In the first and second verses of chapter 10, John says: "And I saw another mighty angel come down from heaven . . . . . And he had in his hand a little book open: and he set his right foot upon the sea and his left foot on the earth." This means God sent a messenger, who had in his

hand an open book. God revealed through him the mysteries of His creation to the people of the world, and the end of the devil's absolute rule on the earth, which was in the year 1900 A. D. The sea means the old world or the Eastern Hemisphere, and the earth the new world or the Western Hemisphere. "And he set his right foot upon the sea and his left foot on the earth," means that he is native of the Old World, but by the calling of God, became an inhabitant of the new, and consequently is a citizen of the whole world.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

John was not permitted to write down what the seven thunders uttered. We can now look for seven different kinds of judgments of God to fall upon the world in succession, while the Court is in session in heaven. Whatever they are they are decreed by the Court above, and are irrevocable.

The little open book, "The Age of the World and the Mysteries of Its Creation," was given to the world in 1905. That is five years after the judgment of the devil began. The mission that God gave to the angel which John described in the sixth verse of this chapter is to declare to the world that "there should be time no longer." That is to say, the beginning of the end of the time that God had granted the devil to rule the world was in 1900. And from that time the destruction of his power and his children commenced and the restoration of the power of God and of His children on the earth began.

In the last paragraph of "The Age of the World and the Mysteries of Its Creation," is the message proclaimed to the world that there is time no longer. It is the following:

"God gave to the world time to repent and do the works of righteousness but it wandered away from Him and followed the wicked one. The time granted for repentance is now expired; even the time of grace is past. Therefore, God will destroy the wickedness out of the world with fire, water,

tornadoes, earthquakes, wars and with anarchy. The day of the Lord—the visitation and restoration is at hand. During the next thirty years pruning hooks will be turned into swords and these words of God will be fulfilled: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

This "little book open" was sent in the summer of 1905, to all the independent rulers of the world, and also to the Pope at Rome. All retained it excepting China, Abyssinia, and Edward VII, King of England. However, the King of England had opened the sealing of the books as they came back in another form.

This little book is easy to be understood. It is the history of the world from the very commencement of its creation, to its final dissolution. No man can deny that it is a direct message from God to the world. But the nations and their rulers have been the servants of the devil and have cunningly withheld it from the people of the world, because the knowledge of the mysteries of the creation of the world would lead many to God. Therefore, when retribution comes from God it will be to each of them according to his works.

Verse 11: "And He said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings." This is the very book you are reading now that John says will be scattered all over the world. And it will give light to the world and many will find their way to God.

THE HOLY CITY TRODDEN UNDER FOOT 1260 YEARS.

In chapter 11 John describes the condition of the church. In the second verse he says: "And the holy city shall they tread under foot forty and two months." Holy city means the true church of God that consists only of the children of God; such are called Jews in the Scriptures, and those who are not the

children of God are called Gentiles. This is the city that they did tread under foot for forty-two months, which means 1260 years.

We have already seen that by Gregory I and by Boniface III and IV, and by Phocas, the image worship was established in the year 610 A. D. And from that time the worship of the devil was enforced and maintained by the rulers of Christendom, at the command of the Pope, till France, in 1870, was compelled to withdraw its army from his support by reason of the Franco-Prussian war. Consequently, Victor Emmanuel put an end to the Pope's temporal power. Thus we have from 610, when the Pope's rule over the rulers of Christendom began, for 1260 years, to 1870, when the last vestige of support, and also his temporal power, was taken away from him. Since that time he could not force anyone to worship the devil.

Verse 3. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth." About the year 540 the Orthodox faith was established and both the Old and the New Testament went into mourning and remained for 1260 years.

Verse 4. "These are the two olive trees and the two candlesticks standing before the God of the earth." These Scriptures, the Old and the New Testaments, contain the Word of God; they are the light of the world; they witness of God, but they went into mourning when the devil explained them, and framed his religion out of them.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nation shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

When the mourning of 1260 years, foretold by the Bible, was about completed, the French nation, an instrument in the hands of the devil during the Reign of Terror, burned and destroyed the Bibles for three and a half years, but since the 1260 years expired in 1800 A. D., the Bible has been scattered by associations formed for that purpose all over the world. In verse 13, the great earthquake mentioned means Napoleon's turmoil which convulsed the whole of Europe and ended with Napoleon's imprisonment in 1815.

Verse 14. "The second woe is past, and behold the third woe cometh quickly." This second woe commenced in 1500. Wars of the reformation movement were long and bloody. The massacre of St. Bartholomew's day, August 24th, 1572, was a secret plot of the devils. The unsuspecting pious Huguenots were slaughtered by the devil's hand, the king himself assisting the devil, and Pope Gregory XIII offered thanks to heaven for this "signal mercy." Fifty thousand of these good people were destroyed in a short time in France, simply because they worshipped God and refused to worship the devil. The devil's machine, "The Holy Office," was extremely busy, and in Spain the government kept it busy. The Duke of Alva in the Netherlands did good work for his master. Therefore, the children of the devil's church were well fitted, and trained to do the works of their master at the end of the period in France, as history proves they did.

Verse 15. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O, Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." The words mentioned here about events to take place on the earth are in the near future. There is already joy in heaven because the Kingdom of God is to take place on the earth.

18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

Here the door of mercy is already closed and the spiritually dead, which are the children of the devil, are to be judged, and the children of God to be rewarded.

Verse 19. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Yes, the knowledge of God and of the Scriptures will be given to the world before the wrath of God consumes the children of the devil.

CHAPTER XV.

THE CHURCH OF GOD.

In the twelfth chapter is described the true church of God, and how the devil persecuted and tried to destroy her.

1. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"

2. "And she being with child cried, travailing in birth, and pained to be delivered."

Moon symbolizes the law, and the Sun the Gospel of Christ, and the twelve stars are the Apostles, who preached the pure doctrine of Christ. The foundation of this church is the law of God, and her life is the Gospel or the Spirit of God, which is "peace on earth and good will toward men."

Verse 3. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten

horns, and seven crowns upon his heads." This great red dragon with seven heads and ten horns is the devil's material body. It is the Western Roman Empire, and the ten horns on his head are the ten kingdoms into which it was divided. These present kingdoms, successors to the original ones, must become kingdoms of God, or else God will destroy them before the kingdom of God is established on the earth.

Verse 4. "And his tail drew the third part of the stars of heaven and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Apostles of Christ are the stars of heaven; four of the twelve Apostles were destroyed by the Roman power.

Verse 5. "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." This man child is Christ, who is now on the throne of God, and soon will rule all the nations with a rod of iron. The woman is the church of God; she fled into the wilderness, that is, she went to hiding or into seclusion for 1260 years. This is from 540 when the devil's doctrine, which was the Orthodox faith, was adopted, and then also the Scriptures went into mourning until 1800 A. D. Then the power of the devil over the Scriptures was crushed, and they started rejoicing all over the world. Then the remainder of God's children also openly rejoiced.

7. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. "And prevailed not; neither was their place found any more in heaven.

9. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world;

he was cast out into the earth, and his angels were cast out with him. Michael is Christ, and until the time Christ conquered the dragon on the cross, the dragon was deceiving both the angels in heaven and mankind on earth. But Christ the Conqueror, with his angels, expelled the dragon with his angels out of heaven. Therefore, it is said in the 8th verse, "Neither was their place found any more in heaven." Since that time there has been no wicked being in heaven, and none will ever again enter there. In the ninth verse we are informed that the devil and his angels were cast out unto the earth. And in the tenth verse rejoicing is heard in heaven, saying: "Now is come salvation, and strength, and the kingdom of God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Yes, it is the blood of Christ that conquered the devil: "And by the word of their testimony." The physical bodies of the children of God were destroyed by the devil, because their spirits did not yield to him.

Verse 12. "Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." By the earth is meant thinly-settled countries or newly discovered lands, but more especially countries that were not included in the western Roman Empire; and by the sea, the nations occupying that territory. Woe to the inhabitors of the world! because the devil was cast down from heaven unto the earth, having a great wrath on the children of God, because his dominion is but of short duration.

Verse 13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." We have seen already how the devil destroyed the children of God, from 1200 to 1800.

Verse 14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her

place, where she is nourished for a time, and times, and half a time, from the face of the serpent.'' This expression is Bible language. One time of the revolution of the earth around the sun is 360 degrees, and times, or two times, is 720 degrees, and half the revolution is 180 degrees. Each degree represents one year, therefore we have 1260 years the identical period given in the sixth verse, where the church of God went into the wilderness and was fed there 1260 years by the children of God. These are two ways of stating the same period; starting from 540 and ending in 1800 A. D. In the last statement we have more of a woe warning to the inhabitants of the earth and the seas on account of the terrible wars and destruction of lives while the church of God was in seclusion. That is, in 540 the Scriptures went into mourning and the church of God into seclusion, and in 1800 the power of the devil was entirely crushed, and they started out rejoicing in the world, and then also all persecution came to an end.

Verse 15. ''And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.'' The departure of the Greek church from the Pope's control, the wars caused by the reformation of Luther, Zwingle, and others, and the newly discovered countries, where the persecuted ones could flee for shelter, gave some relief to the children of God. Thus the earth helped the woman that the serpent could not destroy her entirely.

Verse 17. ''And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'' There was only a remnant left of the children of the church of God, which kept the commandments of God and had the testimony of Jesus Christ in the year 1800 A. D. All Christendom, except these few whom the serpent was

destroying, had departed from the doctrine of Christ, and had adpoted the devil's, and have been deceived by him.

In chapter 13, from the 1st to the 11th verse, is described a blasphemous power who worships the dragon, devil, serpent, or Satan.

A BLASPHEMOUS POWER WHO WORSHIPS THE DRAGON.

1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." That this blasphemous beast arose out of the sea means that this power sprung up in a thickly-settled country.

We are informed in the seventh chapter of Daniel that lion, bear, and leopard were the symbols of the Babylon, Persian, and Grecian Empires. As this blasphemous beast is compound of these three symbols, it means that the Pope's rule extended over the minds of men in the territories they ruled. And that he has ten horns on his head means that the kingdoms of Europe gave to this beast the power and support to enforce the blasphemous worship on mankind.

3. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." John saw one of this beast's heads as it were wounded to death. This means the great blow that was struck into the dragon worship by the reformation movement, commenced in the beginning of the 16th century by Luther and others. "And his deadly wound was healed"—yes, the reformers are worshipping the dragon now —"and all the world wondered after the beast"—yes, as is at this day, the world is led by the dragon worship.

4. "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is

like unto the beast? who is able to make war with him?

5. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This beast was speaking blasphemies, and he was permitted to continue forty and two months. This again is Bible time, meaning 1260 years. The image worship is the dragon worship, which was established by the Orthodox Roman church by the consent of Phocas in the year 610, and it was continued for 1260 years with the power of the ten horns that the beast had. And the power of the blasphemous beast, who enforced the dragon worship by physical force for 1260 years, came to an end in 1870, when the European powers withdrew their support from him and stripped him of his temporal power. And since then he has been as a prisoner in his own habitation.

6. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." The Pope is called the Holy Father and the Vicar of Christ and many other blasphemous names, and the church of Rome is called "The Holy Roman Catholic Church," but the trail of blood she has left behind her proves that she is the church of the devil.

7. "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." We have seen before how the Pope destroyed the children of God because they would not worship the devil.

8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." All those who have not the doctrine of Christ shall worship the blasphemous power.

9. "If any man have an ear, let him hear.

10. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

Captivity here means the spiritual dead, commonly called "hell."

THE IMAGE OF THE BEAST.

11. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." John beheld another beast coming up out of the earth. That is from a thinly-populated country. The blasphemous beast, which we have just considered, arose out of the sea, or in a populous country, and occupied all the territory that the four Universal Empires ruled; and was supported by the power of the ten horns (the European powers). And besides all this dominion, he was given power "over all kindreds, and tongues, and nations." But this beast is arising up out of the earth. This is in a thinly-populated country on the Western Hemisphere. It symbolizes the United States of America. This beast has an innocent look; he has only two small horns like a lamb. This is a deceiving look. His true character is known because he speaks like a dragon. One of these dissimulating horns represents the false protest against the works of the blasphemous beast, and the other the false republican form of government.

12. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." The first beast was a persecuting power and forced mankind to worship the devil, and the image is doing the same, because he speaks like a dragon.

13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." He makes fire come down from heaven has a reference to the electric lights.

14. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." The blow that was inflicted on the

first beast, who forced the dragon worship on mankind, by the reformation that commenced in the beginning of the 16th century, has been entirely healed. Now this nation, and the Protestant world, are both the image of the first beast. That is the opposition of the Protestant church that was in the beginning, to the teachings of the Roman church has vanished, and all have become worshippers of the dragon.

15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Yes, the United States government supports the power of the devil, and everyone who rebels against the devil, the government of the United States of America causes them to be destroyed.

16. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." The government of the United States causes all "to receive a mark in their right hand, or in their foreheads." "Mark in their right hand" means to do as the government does, and "in the forehead" means to think in the same manner. That is to be a child of the devil, and consequently to do the works of the devil as this image of the beast is doing.

17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The trusts and companies, who are the instruments of the devil, are running the government of the United States, and without their consent no man can carry on business—buy or sell.

18. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." The Roman Empire was the fourth universal empire on the earth; it was the fourth beast. Jerusalem came under the rule of the Roman power in the declaration of the empire in 30 B. C. and remained till 636 A. D., just 666 years, when the ruler of the Saracen Empire, Omar, took it. It is to this number—

666—the rule of the fourth beast, the reference is made; as much as to say that it is no longer the number of the beast, but it is of a man, the Pope of Rome.

THREEFOLD MESSAGE.

John describes a threefold message in chapter 14: "And I looked, and, lo, a lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Mount Sion is the new Jerusalem, the spiritual city of God, where only the children of God dwell. In their foreheads were not written the names of the beast nor the image of the beast; that is, they were not the product of the Roman church nor of any other church, but they were the chosen of the spirit of God, as the name of God was written in their foreheads.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." The 144,000 does not mean that many persons; it means any number of the children of God, as the number 666 marks the children of the beast, which means the Catholic church and the Protestant churches.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God." These who had the number, 144,000, were not defiled with women; that is, with church doctrines. They were not deceived by any of the dogmas, creeds and rigmaroles which the churches of this world are shackled by. "For they are virgins;" virgin is one within whom the spirit of God dwells. He is the child of God. Therefore the children of God follow the Lamb whither-

soever He goes. No, there is nothing against them. They regulated their lives on the earth from the Word of God and became pure spirits.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Angel is a messenger. John describes one angel in chapter 10, who had a little book open in his hand; therefore he says here: "Another angel having everlasting gospel to preach unto them that dwell on earth." It means the western hemisphere; but more especially the United States of America. "And to every nation, and kindred, and tongue, and people"—that means the whole world. Yes, the hour of the judgment of God has come upon the world. Now settle it in your mind that the very message you are reading here is the message of the angel who wrote it down as God gave it to him. It is the same doctrine of Christ that he delivered on the earth as he received it from God; and that which the devil twisted into the dragon worship and thus has led mankind with him.

Verse 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Babylon means confusion. By that is understood all the churches who, with their corrupt or devil's doctrines, deceived mankind.

Verse 9. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11. "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Beast is the original Roman church; she was supported by the European powers till 1870; to this beast the dragon gave his power. The image of the beast is the Protestant religion, and its power is the apparently innocent-looking United States of America. Whosoever will do as these powers do, or think as their religion teaches, they will be judged of God, and their portion be with the devil and his angels forever and ever; but those who keep the commandments of God and the doctrine of Christ, their portion will be peace and joy with the children of God in His kingdom.

Verse 13. "And I heard a voice from heaven saying unto me, Write; blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This threefold message is the last warning and last call that God gives to the world. The doings of the devil have been exposed and also his time is near an end; he can no longer deceive any one as he has done heretofore; therefore the word came to John from heaven: "Blessed are the dead which die in the Lord from henceforth."

Verse 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." Here we have a glimpse already of the kingdom of God, soon to be established on the earth. Christ having already on his head a golden crown indicates his reign as a king on the earth.

Verse 15. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16. "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. "And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. "And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

The judgments described in these verses God will inflict upon the United States of America for her wickedness. It has become abominable in the sight of God. These last twenty years God has called them and is calling them yet, but they will not return to law and order, as they are today, as a nation, only of moral cowards and political poltroons. They have entirely destroyed the constitution, and have departed from law and order. Let the nations of the world watch these impending judgments that God will soon inflict upon this wicked nation unless it repents and returns to law and order.

THE SEVEN LAST PLAGUES ARE MADE MANIFEST TO THE WORLD.

The wine-press of the wrath of God will be trodden without the city means that this is not a religious controversy. It is coming, it is near at hand.

In the fifteenth chapter John sees the seven last plagues of the wrath of God, which are yet in the future, but will soon be inflicted all over the world.

1. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

These are the children of God who have got "the victory over the beast, and over his image, and over his mark, and over the number of his name." It means that they have conquered the devil, and were not deceived by the devil's doctrines that the churches of Christendom are preaching in the world. But they are now singing the song of Moses and of the Lamb, and are rejoicing, because God has made the judgments of the devil and of his children manifest to the people of this world.

5. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened."

"And after that," Johns says, that is, after the judgments of God upon the devil and upon his children had become clear to the world. Then he saw that the temple of the tabernacle of the testimony was opened. Yes, the scriptures are made clear now and the door of the temple of God is open for any one to enter therein, but the door of mercy will be closed when the seven angels begin to pour out the vials filled with the wrath of God, as you see in the following verses:

THE WRATH OF GOD IS INFLICTED UPON THE WORLD IN THE SEVEN LAST PLAGUES.

6. "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. "And one of the four beasts gave unto the seven

angels seven golden vials full of the wrath of God, who liveth forever and ever.

8. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

In this chapter the wrath of God, which was promised in the last chapter is inflicted upon the wicked world.

1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Whatever these plagues may be the true children of God are exempt from them.

3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

No man knows what these judgments of God are, but one thing is sure: they are at hand. They will proceed in succession without any interval. They are the preliminaries of the great day of God, when He shall destroy the devil's dominion on the earth. And then the kingdom of God will commence on the earth.

8. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."

This means an extreme heat caused by the sun: "Blasphemed the name of God" means that they still remained in the devil's worship and did not return to the worship of God, who permitted the sun to scourge men.

10. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

11. "And blasphemed the God of heaven because of their pains and their sores and repented not of their deeds." God will inflict judgment upon the Roman church.

12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." This I believe to mean the Mohammedan religion and those nations whose faith is Moslem, to combine against the European powers.

13. "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet." The three unclean spirits are the spirits of the devil. That is the doctrine of the dragon and of the beast and of the false prophet—not of God but of the devil. By the doctrine of the dragon is understood, all those beliefs that do not take their doctrine from the Bible, and by the beasts all those who do, as the beast with the lamb-like horns also became the image of the beast and spoke like a dragon therefore the protestant religion is here called the false prophet.

14. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." The words of this verse are clear, take them as they are.

15. "Behold, I come as a thief. Blessed is he that

watcheth, and keepeth his garments, lest he walk naked, and they see his shame.'' This is a warning to the children of God, because the end of the devil's rule is approaching. They are told to watch. Naked means being in sin.

16. ''And he gathered them (the dragon, the beast and the false prophets), together into a place called in the Hebrew tongue Armageddon.

17. ''And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.'' God gathers the children of the devil together into the last battle to murder each other, and then the seventh angel poured out his vial of the wrath of God into the air, and then there came a great voice of the throne of God saying, ''It is done.'' Now begins the battle, which ends with the destruction of the children of the devil and of his power on the earth, and Christ will take his kingdom which he conquered from the devil on the cross.

18. ''And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.'' Earthquake means war. This war will be greater than any that has been fought on the earth. This is the third woe, and it will be the last great war for one thousand years to come, because the children of the devil will be destroyed in it. And after the conflict, when any child of the devil appears, he will be hunted down and destroyed in the same manner as is now being done to the just.

19. ''And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.'' New Jerusalem is the spiritual city where the children of God dwell, but by this great city, which is divided into three parts, is understood the Christians, the Mohammedans, and the rest of mankind known under the name of the dragon worshippers.

20. And every island fled away, and the mountains were not found.

21. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceedingly great." In the Napoleonic turmoil the mountains and the islands were moved out of their places, but here it is said that every island fled away and mountains were not found. It means that nations and their rulers will be destroyed in the war. All this can be avoided if the nations of this world depart from the worship of the devil and become the children of God. The way is clear; cease from sinning and begin to walk with God.

THE MOTHER OF HARLOTS.

In the seventeenth chapter we are informed that all the churches in christendom are teaching the devil's doctrine, and they are the offspring of the Roman Church.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

"The great whore" is the Roman Church. Fornication means the devil's doctrine, which the kings of the earth have received from her, "and the inhabitants of the earth have been made drunk"—that is, deceived by her teachings.

3. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

4. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations."

By wilderness, or a desert country, is symbolized the abode of the devil; and by fruitful fields, the habitation of the spirit of God. This woman is the Roman Church. God is purity, but John saw the golden cup, the symbol of purity, in the hand of

the woman, "full of abominations and filthiness," that is, of the devil's doctrine she is teaching.

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

The Roman Church claims her religion to be mystery. She is the greatest confusion in the world. She is the originator of all the dogmas and devil's inventions that all the churches in Christendom hold in common with her, and are sending missionaries all over the world to teach mankind these base blasphemies.

The trinity is the first invention of the devil and he told the church that it is a mystery. She says that you cannot comprehend it but must teach it as she framed it. Christ came upon the earth to teach of the only one God, the Creator of all things, and from whom all life proceeds, and made it so clear that no man could err, who desires to walk with God. But this church voluntarily departed from the teachings of Christ and began to frame the devil's worship, which she, by force, compelled mankind to accept. After the devil had established the worship of three gods it became an easy matter to have a whole host of them, as it finally did culminate, in 610, in the image worship, and then the darkness covered Christendom. Only a ray of light God preserved among His children, whom the devil was destroying.

The daughters of the harlot also teach that one god crucified another god on the cross, and that flesh and blood of the crucified god, by means of some mystic mumblings, is turned to bread and wine; and then the children of these churches eat and drink that, and thus are transformed into the children of God. The devil has blinded you so that you have become in this custom lower than cannibals, who truly eat their fellow men, but never can you induce them to dishonor their gods, must less to eat the body and drink the blood of their gods. Mankind will be ashamed of this as soon as their eyes open and they have expelled the spirit of the devil, which you have infused, into them by this devil's doctrine.

"And abomination of the earth." The Roman Church brought such a wickedness upon the earth that its equal was never known before. History proves the condition of that church just before the Reformation to be so base that it is ashamed to explain it.

Verse 6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." This has been explained before how the Roman Church destroyed the children of God, because they did not accept the devil's worship she was forcing on them.

Verse 7. "And the angel said unto me, 'Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

In the 3rd verse John was carried away in the spirit into the wilderness and he saw there a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This woman is the Roman Church, and the scarlet beast is the Pope's temporal power, and the ten horns are the ten kingdoms and their successors, into which the Roman Empire was transmitted.

In the eighth verse we are told: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." That is to say, when the Roman

power was a persecuting power, he was the beast, and when Christianity was established in the Empire, he was not a beast, and when the Roman Church became a persecuting power, he was a beast, or the Pope, who ascended out of the dominions of the devil.

In the ninth verse we are told: "The seven heads are seven mountains, on which the woman sitteth." This means the City of Rome is built on seven hills. In the tenth verse we are informed still more closely to locate the woman in the City of Rome.

"And there are seven kings;"—that is seven different forms of government with rulers in Rome before the beast from the bottomless pit comes—"five are fallen, and one is,"—that is five of these seven forms of government had passed away before John's time, and the sixth, the imperial form, was in his time—"and the other is not yet come; and when he cometh, he must continue a short space." By the seventh is understood the rule of the Gothic Kings, who ruled in Rome after the destruction of the Western Roman Empire a short while. "And the beast that was, and is not" he is the eighth that came from the bottomless pit. This is the Pope of Rome, who was the worst persecuting power the children of God ever had.

The imperial form of government fell in 476 when Odoacer overthrew the Western Roman Empire, and abolished the title of Emperor, and ruled Rome under the title of the King of Italy. The rule of Rome by these Gothic Kings is the seventh form of government which had not yet come in John's time, but he was told that when it came it would continue only a short time.

11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The beast that was and is not is the Pope of Rome, who is the eighth and he is of the seven when the Roman power was divided into the ten kingdoms. It will be remembered that the Pope had no temporal power then, but received it in 752, and was a temporal ruler in Rome till 1870.

12. "And the ten horns which thou sawest are ten kings,

which have received no kingdom as yet; but receive power as kings one hour with the beast."

The ten kingdoms into which the Western Roman Empire was divided, were in the future in the days of John, and these kings, when they came, were to rule simultaneously with the Pope over the territory of the Western Roman Empire.

13. "These have one mind, and shall give their power and strength unto the beast."

We have already seen how, at the command of the Pope, the European powers went obediently to destroy the children of God.

14. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Yes, in short order the Lamb is going to rule the world.

15. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

This verse makes it clear that the harlot is the symbol of the Romish Church, and that her dominion is wide extended over the world; of course, in this is included her daughters, the other churches in Christendom.

16. "And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

The European powers have withdrawn their support from the Romish Church, and, in 1870, they even took away the Pope's temporal power.

17. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

God permitted the devil to have his sway on the earth till all the words that God has spoken through his prophets

have been fulfilled. "The woman is the great city"—by this is meant all the churches and confusion that the devil has brought into the world.

BABLYON THE GREAT IS FALLEN.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. "And he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. "For her sins have reached unto heaven, and God hath remembered her iniquities.

6. "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. "And the kings of the earth, who have commited fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12. "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thy wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13. "And cinnamon, and odours and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. "And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16. "And saying Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. "And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

I will not explain this chapter, just ponder upon it. However, I say this much, that by Babylon the Great is symbolized all the church doctrines in Christendom, and besides those, including all other cults in the world.

Babylon has "fallen" from purity "and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This is clear language, except that bird symbolizes thought; unclean birds unclean thoughts, and clean birds pure thoughts.

In the third verse we are told that all nations have been deceived by the devil through the church doctrines. And in verse 4, God calls out of her his people. Those are the people of God in any worship in any part of the world, who are just and righteous, and are trying to live a life blameless and pleasing or acceptable to God. These are the ones God advises to reject the dogmas, creeds, confessions, and formulas that the devil has brought into the church, by which he manufactures children for himself, and then carries them into perdition. In the 21st verse the "great millstone" means the truth of God.

Decide your destiny; you can no longer plead ignorance, when the vengence of God comes upon the Great Babylon.

JOY IN HEAVEN.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

2. "For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. "And again they said, Alleluia. And her smoke rose up for ever and ever.

4. "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. "And to her was granted that she could be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13. "And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. "And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

18. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire with brimstone.

21. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

In this chapter we see that God has already inflicted the

judgment on the great Babylon, as the people of God are rejoicing in heaven, because the great harlot, who corrupted the earth is judged.

The wife of the Lamb mentioned in the 7th verse means the true Church of God, composed of those just and pure souls who rejected the church doctrines, and of those who never held them, but lived clean lives, consequently were free from the yoke of the devil and worshipped God in the spirit and in the truth.

In verse 11 we have heaven open and a white horse introduced again. It is the same symbol that symbolized the Church of God on the earth till 300 A. D. This is the beginning of the Kingdom of God on the earth.

The catastrophe is near at hand, which is described in verse 18, and could be avoided if the nations of Europe and of America would return to the worship of the true God. But it is made clear in the nineteenth verse that they will remain in the dragon worship, as they are uniting against the Kingdom of God; consequently their fall is inevitable because all the dragon worshippers must necessarily be done away with before 1945, when the Kingdom of God will begin on the earth.

THE BEGINNING OF THE KINGDOM OF GOD ON THE EARTH AND THE LAST JUDGMENT.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his

image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. "And when the thousand years are expired, Satan shall be loosed out of his prison.

8. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. "And death and hell were cast into the lake of fire. This is the second death.

15. "And whosoever was not found writen in the books of life was cast into the lake of fire."

This chapter is almost literal. In the year 1945 the Kingdom of God will be established on the earth and the devil will not be permitted to interfere with it for 1000 years to come; and after that he will have his last chance to deceive mankind for a little while.

In verse 4 we see that those whom the Roman Church caused to be destroyed by the "Holy Office," by the Crusades, and by the massacres, because they did not depart from the worship of God are ruling the world with Christ during the 1000 years.

Their active work in the affairs of the Kingdom of God, since their departure from their material bodies, which the devil destroyed, is called "the first resurrection." But the second resurrection comes in the end of the world, which is the second death or the last judgment, when everyone is judged, according to the records found written in the books, as he was when he left his material body.

In verse 10 by the "lake of fire and brimstone" is understood the mental anguish the children of the devil and the devil himself will suffer all through the endless eternity.

In the thirteenth verse we are told: "the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." By the "sea" is symbolized all the people in the world except Christians and Mohammedans, and all spiritually dead from among them will be cast into the lake of fire.

When the fourth Seal was opened John saw a pale horse and his name that sat on him was "Death, and Hell followed with him." This means spiritually dead were the children of the Roman Church already from 900 to 1200 A. D. and by Hell is meant the Mohammedan doctrine. Therefore the spiritually dead of the Roman Church, and the spiritually dead of those from among the Mohammedans, also will be judged

on the last day from the book, where the records have been kept of their doings, and cast into the lake of fire.

CHAPTER XVI.

THE SACRAMENTS.

To understand the meaning of the sacraments, we must know the time and the circumstances under which they were ordained.

The circumcision is the token of the covenant that God made with Abraham when he was ninety and nine years old. He, Ishmael, and all his household were circumcised in one day. This mark was inflicted in the flesh on every male child on the eighth day after his birth in order to thereby distinguish and to separate the seed of Abraham from all other nations on the earth, whom God undertook to govern, lead, and teach, and to make of them a special people for himself.

The passover Lamb, God ordained to memorize the Exodus. It was eaten in the evening of the fourteenth day of the first month. It was an invariable token or sign of the Exodus. When the last passover meal in Jerusalem was eaten, it was just 1513 years since the Exodus. The passover feast was the greatest day the Hebrew nation celebrated, because it memorized their liberty from the Egyptian bondage. The Lamb that was eaten in the passover meal was a figure of the crucifixion of Christ. But the Jews did not understand that. They had become accustomed to eat it as a mark or token of their liberation from slavery. Therefore, when Jesus with his disciples did eat the last passover, the Lamb was the reminder to them of their liberty from the Egyptian bondage. But this was the very hour when the old covenant ceased and the new covenant began, as Christ was to be crucified the next day. Therefore Christ said to his disciples, according to Luke: "This is my body, which is given for you. This do in remembrance of me." And "This cup is the New Testament in my blood, which is shed for you."

As much as to say, you have been accustomed to eat this Lamb as a token for your liberty from the Egyptian bondage, but if you eat this meal hereafter, it will be a token to you of the liberty out of the bondage of the devil.

With the crucifixion of Christ the typical sacrifices of the old covenant ceased, and the blood of Christ shed on the cross established a new covenant. The new covenant is the spiritual worship of God. It is free from all material and symbolic worship.

When Christ said: "This is my body" he had then reference to his spiritual body. That is to say: the people of the world must become spiritual and eat of the hidden manna that comes down from heaven. The true spiritual food of every child of God is the union with his Father.

It is this spiritual worship that Christ tried to teach to the Jews, when he said: "If a man keep my saying he shall never see death." That means spiritual death—that is his soul will never be apart from God, he will always be of God.

In the sixth chapter of John, we can see how Christ tried to teach the Jews the spiritual worship he came to establish. He said to them: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Then said the Jews to him: 'What shall we do, that we might work the works of God?' Jesus answered and said unto them: 'This is the work of God that ye believe on him whom he has sent.' Jesus said to them: 'I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." This has reference to the crucifixion of Christ's material body. As no man can give any greater sacrifice than to resist the devil unto death, thus he gave his flesh for the life of the world, because by that act he conquered the devil,

and God became reconciled again to man, as He was before his fall.

In this sixth chapter of John, from verse 53 to 59, Christ uses the words "flesh" and "blood" to symbolize his spiritual body. But as the Jews thought that man had to eat the flesh of Christ and to drink his blood before he could get to heaven, they resisted such a horrible act. So Christ clearly explains the meaning of his words. In the 63rd verse he says: "It is the Spirit that quickeneth; the flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life."

Baptism was a custom among the ancient nations to thereby impress on themselves a greater devotion in the worship of their gods.

The Jews baptized the Idumeans when they became Jewish proselytes.

The Baptism of John in the river Jordan was a mark, or a token, for repentance. That is, man should cease from sinning after his baptism, and become a child of God.

When Jesus came to John to be baptized, John objected, saying: "I have need to be baptized of thee, and comest thou to me?"

Christ had no sins to confess, but his baptism was a token of the beginning of the time when he began to confirm the new covenant, which began three and a half years after his baptism, when he was crucified, and thus became Messiah the Prince.

All of the rites in the ceremonial worship, when water was used for cleansing or purifying the body, symbolized that in a clean body will dwell a clean soul. These purifications are also common to all the nations in the world.

None of these sacraments or ceremonial rites were instituted by Jesus but as the people were accustomed to perform these rites, Christ just adapted them, when appropriate to the new covenant under the ceremony of baptism, as is recorded in Mark 16 in the following verses:

Verse 15. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that be-

lieveth and is baptized shall be saved; but he that believeth not shall be damned." That is to say, he that believes the doctrine of Christ and cleanses himself from sin shall be saved.

Christ never baptized anyone. Paul said that Christ did not send him to baptize, but to preach the gospel. The apostles did baptize because they had become accustomed to ceremonial worship, and as Christ ordered it to be done, they baptized even when it was clearly shown to them that it was not necessary to do so for salvation. We have a clear proof of this in that, when Peter was preaching Christ in the house of that just and God-fearing man Cornelius in Cesarea, the Holy Ghost fell upon them before they were baptized as we see in Acts 10:

44 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. "For they heard them speak with tongues, and magnify God. Then answered Peter,

47. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48. "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

This simply proves that baptism is not necessary for salvation, but is only a custom.

Christ did institute the ceremony of washing feet. Silly indeed is the man who thinks the act of washing another's feet will translate him to heaven. This ceremony has also a spiritual meaning. The haughty and arrogant spirit of the world does not readily humble itself to such services as washing another's feet, but the meek and humble spirit that dwells in the children of God is indicated by this ceremony.

All the sacraments and ceremonial worship had in their origin a spiritual meaning, but by perversion of priests and false teachers this has been lost, and they have become, instead

of means of preparing children to God, the very vehicles to carry mankind to destruction. If a man continues in sin, though he observes all the sacraments, and goes through all the penances, and suffers all the physical tortures, and performs all the rites prescribed by priests or creeds, it is just as impossible for him, who sins, to enter into the kingdom of God as it is to light a candle in the bottom of the ocean and keep it burning there, because the kingdom of God is composed of the pure souls that are of God. God says:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

"But the fearful, and unbelieving, and the abmoninable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

"And there shall in no wise enter into heaven anything that defiles, neither whatsoever works abomination or makes a lie: but they only which are written in the Lamb's book of life."

It is a sure indication, when the conscience of man is condemning him, that he is not right with God, and as long as anyone has sins to confess he is in the employ of the devil. The word is: "Be holy as I am holy." A true child of God has no desire to sin, but his desire is to destroy the sin from the world, and when he is about to leave this world he rejoices, because he will go to his Father. But the case is the very reverse with a child of the devil. He fears, he trembles, he prays, he implores the mercy of God, and when he enters into the spirit world, he will be told by Christ: "Depart from me, I never knew you." So he too will go to his own.

If any individual, congregation, or nation hereafter uses these sacraments, God will withdraw his spirit from them, because God will not permit the devil to have these vehicles any longer, to carry mankind into perdition by them, since he entirely reversed the original meaning of them, which was to lead mankind to God.

In order that the devil cannot, by any means, insert an admixture of his doctrine into the doctrine of Christ, the children of God must return to the pure and spiritual worship of God that these sacraments did originally symbolize, without using any material and ceremonial means.

The doctrine of Christ is: Sin no more, and after you cease from sinning you will walk with God, and when you become a child of God you will be the brother of Christ and the son of God, and you will have the will and the nature of God. Then it is as impossible for you to sin as it is to kindle a fire with water.

This time of our probation is almost at an end, so slumber no longer. God will destroy the children of the devil, and when the children of God rule the world with Christ there will be peace on earth and good will toward men.

The will of God is that this book be published in the languages of the people all through the world and circulated among them, but first of all among those nations that already have the Bible that they may depart from the devil's snares and become children of God.

Any man that changes the meaning that is intended to be conveyed in this book, God will judge him.

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THIS TRUE GOVERNMENT OF THE SOLAR SYSTEM AND THE MOTIONS OF THE PLANETS MAKES THE PRECESSION CLEAR OF CHAPTER SEVEN.

The solar system is a perfectly round electric globe, having the sun in its center burning there with great and intensely hot flames, which are fed and kept constantly burning by the constant flow of electricity equally from every direction from the solar system into the sun. The sun is only a great electric fire, having no heft whatsoever.

The boundary of the solar system is there where the electric flow into the sun has its commencement, and the light of the sun also can only be seen that far.

In the "Moving Zones" I explained that it was impossible, according to the so known "laws of gravity," for the sun to hold anything in space. Now, I will according to the will of God, explain that all the matter in the solar system—planets, large or small—are not floating there at random or kept in it, here and there, by the sun, but that they can only float so far from the sun or in such a stratum, or strata, in the electric globe whereof the sun is the center, that the electric state of that portion of any planet that is under the vertical sun at any time during its journey around the sun will always correspond with the electric state of the electric globe wherein the planets float.

The constant destruction of electricity by the burning sun causes the electric globe whereof the sun is the center, to be of unequal density so that the stratum, or portion of the globe, next to the sun is the rarest in it, but its density increases in the same ratio as the distance from the sun, so that nearer the boundary of the solar system denser or more electric is the globe there than nearer the sun.

Now it is clear that no planets can move in a straight line towards the sun nor from the sun except God changes their electric state.

Therefore the planets in obedience to the law of God, encircle the sun always in such a stratum or strata in the electric globe, as is agreeable to that part of any planet that is under the vertical sun at any time during their journey around the sun.

Wherever a planet is in the solar system, its electric state under the vertical sun is precisely the same as the electric state of that part of the globe wherein it floats.

If every part of a planet that is under the vertical sun would be always of the same electric state, so it follows that such a planet would always travel in a perfectly round orbit around the sun, and the sun would always be in the center of that orbit, and the distance from the planet in every part of its orbit would be precisely the same to the sun.

June 21, the sun is vertical at 23½° north of the equator, that being land hemisphere and therefore more electric, so in a few days after that, about July 2, the earth is 3,000,000 miles farther away from the sun than in any other part of its orbit during its journey around the sun. Again, December 21, the sun is vertical at 23½° south of the equator, that being water hemisphere, therefore less electric, and a few days after that, about January 3, the earth is 3,000,000 miles nearer the sun than in any other time or place on its orbit. Now, that as the earth is

turning from north to south, therefore the different parts which are of different electric states of the earth's surface are slowly brought under the vertical sun, therefore also the orbit of the earth is and it must be continually changing.

Now, it is clear that if any eccentric orbit would become a perfect circle it would locate itself precisely there where the average distance between the eccentric orbit and the sun is, and the sun would be in the center of that orbit. Also the planets distance from the sun from that orbit would be its radius; and the planets velocity on every part of that orbit would be the same.

If we take the time of any planet's journey around the sun, and its average velocity, and multiply the time by the velocity it follows that the orbit of that planet matters none how eccentric it may be, will become a perfect circle and therefore locate itself just exactly where the average distance between the sun and the eccentric orbit was, and it would have the sun in its center and therefore a planet's distance from every part of it to the sun the same.

Therefore it is clear that the distance of all the planets to the sun in our solar system must be governed by the following law. Namely, the radius of the orbit of any planet must be the distance between the center of the planet and the center of the sun, according to the law of God, that governs the solar system.

To ascertain a correct distance between the planets and the sun is very simple—find the radius of the orbit of any planet and subtract out of that the half diameter of the sun and of the planet whose distance you wish to find. The result will be the true distance from that planet to the sun.

For example,the earth makes a circuit around the sun from one vernal equinox to the next in 365 days, 5 hours, 48 minutes and 48.6 seconds. This is the Bible year by which only correct time can be measured. Reduce this into seconds, and then multiply it by the earth's velocity, 18.5 miles per second. It is now a perfect round orbit of the earth. Find the radius out of this, it will be an exact distance from the center of the earth to the center of the sun. When you subtract out of it the half diameter of the earth and of the sun you will get the supposed distance from the earth to the sun. This is not exact, because the diameter neither of the earth nor of the sun is not exactly known.

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